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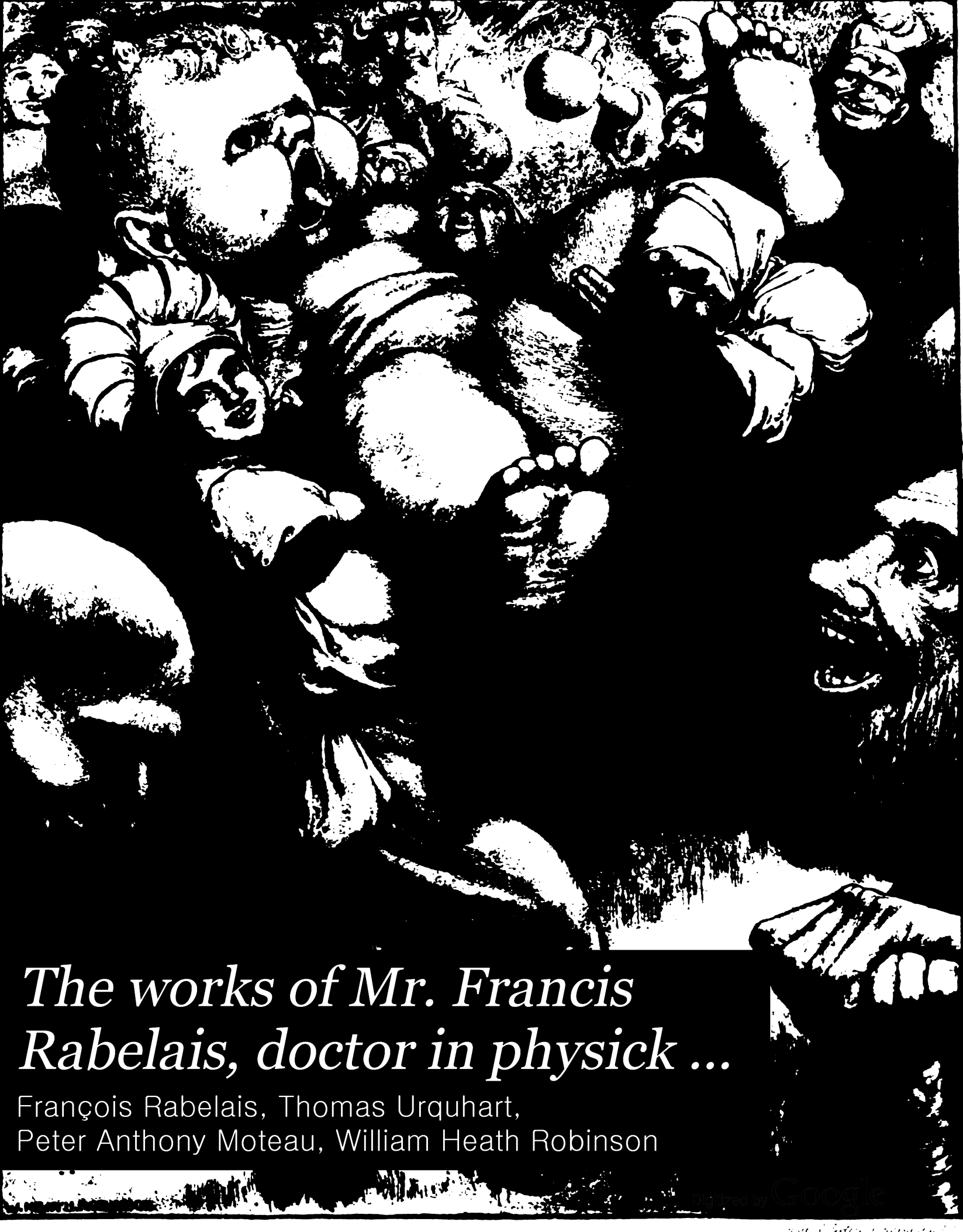

The works of Mr. Francis Rabelais, doctor in physick ...

François Rabelais, Thomas Urquhart,
Peter Anthony Moteau, William Heath Robinson

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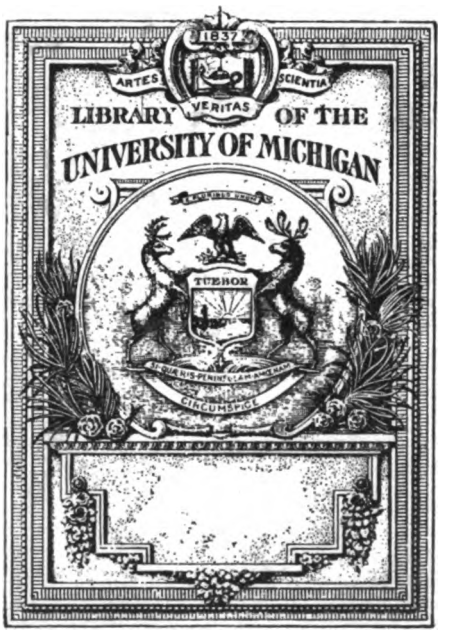

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THE WORKS OF
MR. FRANCIS RABELAIS

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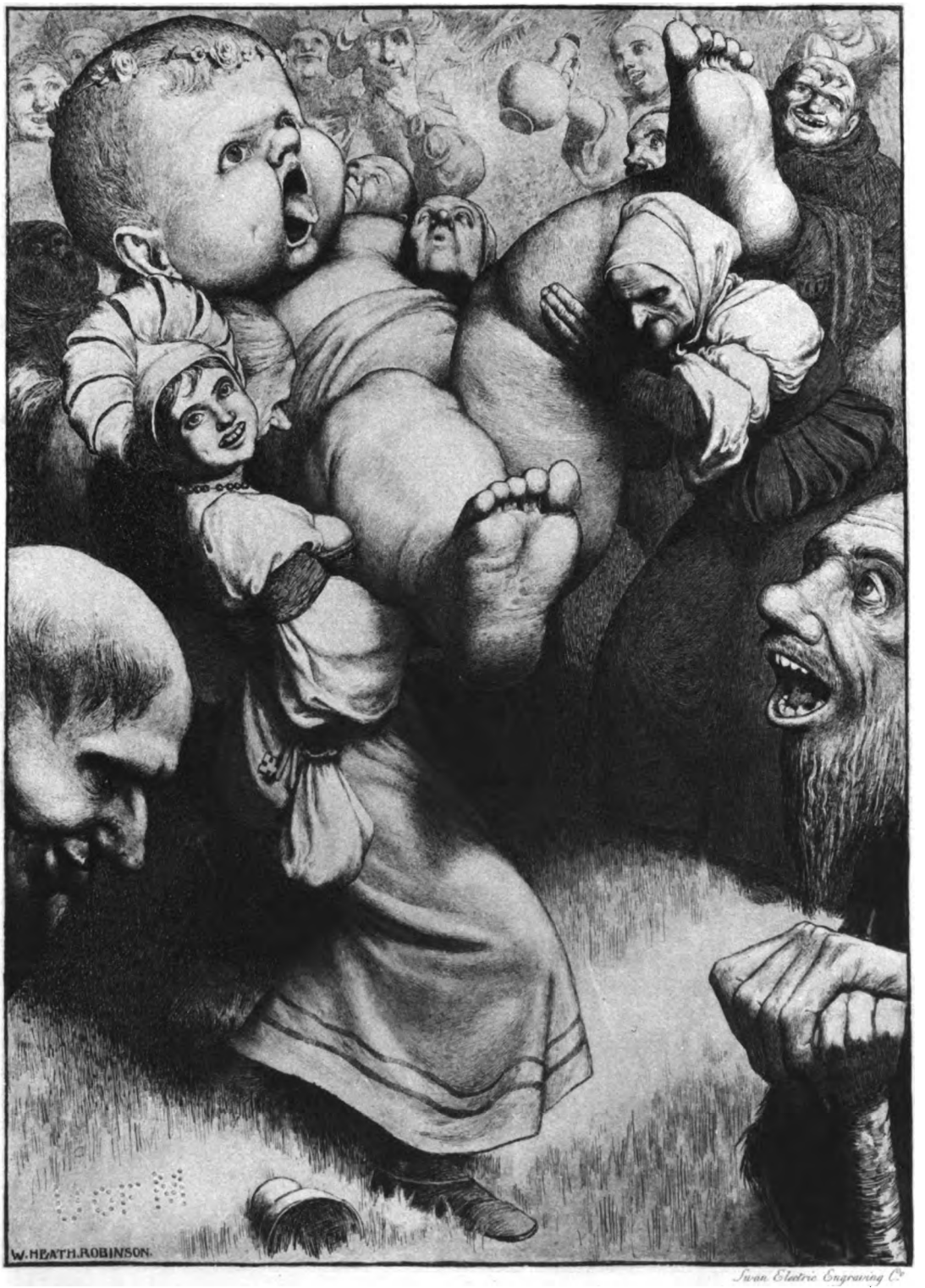

Gargantua ?

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THE WORKS [illegible]

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DOCTOR IN PHYSICK

CONTAINING FIVE BOOKS OF THE LIVES, HEROICK DEEDS & SAYINGS OF

GARGANTUA AND HIS SON PANTAGRUEL

Together with the Pantagrueline [illegible] Oracle of the [illegible] Bacbuc, a[illegible]

Hereunto are annexed the Na[illegible] Sounding Isle and [illegible] of the Apedefts: as [illegible] Philosophical cream with a Lim[illegible] done by

[illegible]

In the French tongue and [illegible] translated into English

E[illegible]

ILLUSTRATED BY

[illegible]

IN [illegible]

[illegible]

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48 LEICESTER [illegible] 1904

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THE WORKS OF
MR. FRANCIS
RABELAIS
DOCTOR IN PHYSICK
CONTAINING FIVE BOOKS OF THE LIVES, HEROICK DEEDS & SAYINGS OF GARGANTUA AND HIS SONNE PANTAGRUEL

Together with the Pantagrueline Prognostication, the Oracle of the Divine Bacbuc, and response of the bottle

Hereunto are annexed the Navigations unto the Sounding Isle and the Isle of the Apedefts: as likewise the Philosophical cream with a Limosin Epistle all done by

MR. FRANCIS RABELAIS

In the French tongue and now faithfully translated into English

Εὐνοεῖ, εὔλογε καὶ εὖ πράττε.

ILLUSTRATED BY
W. HEATH ROBINSON

IN TWO VOLUMES
VOLUME I.

GRANT RICHARDS
48 LEICESTER SQUARE, LONDON 1904

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Of this work, an Edition-de-Luxe limited to twenty-five copies, numbered and signed by the artist, is obtainable. In these copies five of the photogravure illustrations are in duplicate, also signed by the artist

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The first BOOK of the WORKS of

MR. FRANCIS RABELAIS

DOCTOR IN PHYSICK

Containing Five Books of the Lives,
Heroick Deeds, and Sayings of

GARGANTUA

And his SONNE

PANTAGRUEL

TOGETHER

With the *Pantagrueline* Prognostication, the
Oracle of the divine *Bacbuc*, and
response of the bottle.

Hereunto are annexed the Navigations unto the
sounding Isle and the Isle of the *Apedefts* : as

likewise the Philosophical cream with a *Limosin*
Epistle. All done by

Mr. FRANCIS RABELAIS, in the *French* Tongue,
and now faithfully translated into *English*.

Εὐνοεῖ, εὔλογε καὶ εὖ πράττε.

1653

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TO THE HONOURED, NOBLE

TRANSLATOUR OF RABELAIS

RABELAIS whose wit prodigiously was made
All men, professions, actions to invade,
With so much furious vigour, as if it
Had liv'd ore each of them and each had quit:
Yet with such happy slight and carelesse skill,
As, like the serpent, doth with laughter kill;
So that although his noble leaves appear
Antick and Gottish, and dull souls forbear
To turn them o're, lest they should only finde
Nothing but savage Monsters of a minde;
No shapen beautuous thoughts; yet when the wise
Seriously strip him of his wilde disguise,
Melt down his drosse, refine his massie ore,
And polish that which seem'd rough-cast before,
Search his deep sense, unveil his hidden mirth,
And make that fiery which before seem'd earth;
(Conquering those things of highest consequence,
What 's difficult of language or of sense)
He will appear some noble table writ,
In th' old Egyptian Hieroglyphick wit;
Where though you Monsters and Grotescoes see,
You meet all mysteries of Philosophie.
For he was wise and Sovereignly bred
To know what mankinde is, how 't may be led:
He stoop'd unto them, like that wise man, who
Rid on a stick when 's children would do so.
For we are easie sullen things, and must
Be laught aright, and cheated into trust,
Whil'st a black piece of Flegme, that laies about
Dull menaces, and terrifies the rout.
And Cajoles it, with all its peevish strength
Pitiously stretch'd and botch'd up into length,
Whil'st the tir'd rabble sleepily obey
Such opiate talk, and snore away the day.
By all his noise as much their mindes releeves,
As catterwalling of wilde cats frights theeves.
But Rabelais was another thing, a man
Made up of all that Art and Nature can

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Forme from a fiery Genius, he was one
Whose soul so universally was throwne
Through all the Arts of life, who understood
Each stratagem by which we stray from good
So that he best might solid vertue teach,
As some 'gainst sinnes of their own bosomes preach:
He from wise choice did the true meanes preferre,
In the fooles coat acting th' Philosopher.
  Thus hoary Esop's beasts did mildly tame
Fierce man, and moralize him into shame;
Thus brave Romances, while they seeme to lay
Great traines of lust, Platonick love display;
Thus would old Sparta, if a seldome chance
Shew'd a drunk slave, teach children temperance;
Thus did the later Poets nobly bring
The scene to height, making the foole the King.
  And, noble Sir, you vigorously have trod
In this hard path, unknown, un-understood
By its own countreymen, 'tis you appeare
Our full enjoyment which was our despaire,
Scattering his mists, cheering his Cynick frowns,
(For radiant brightnesse now dark Rabelais crownes,)
Leaving your brave Heroick cares, which must
Make better mankinde and embalme your dust,
So undeceiving us that now we see
All wit in Gascone and in Cromartie,
Besides that *Rabelais* is conveigh'd to us,
And that our Scotland is not barbarous.

J. DE LA SALLE.

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RABLOPHILA

THE FIRST DECADE

The Commendation

Musa! canas *nostrorum* in testimonium *Amorum*,
Et GARGANTUEAS perpetuato *faces*.
Utque homini *tali* resultet nobilis ECCHO:
Quicquid *Fama* canit, PANTAGRUELIS erit.

THE ARGUMENT

Here I intend *mysteriously* to sing
With a pen pluck'd from *Fame's* own wing.
Of *Gargantua* that learn'd Breech-wiping King.

DECADE THE FIRST

I

Help me, propitious STARRES; a mighty *blaze*
Benumm's me! I must sound the *praise*
Of him hath turn'd this *crabbed* work in such heroick *phrase*.

II

What *wit* would not court *martyrdom* to hold
Upon his head a *Laurel* of *gold*,
Where for each rich *conceit* a *Pumpion-pearle* is told:

III

And such a one is this, Art's *Master-piece*,
A thing ne're equal'd by old *Greece*:
A thing ne're match'd as yet, a real *Golden-fleece*.

IV

Vice is a *souldier* fights against *mankinde*;
Which you may *look* but never *finde*:
For 'tis an *envious* thing, with *cunning interlin'd*.

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V

And thus he railes at *drinking* all before 'um,
And for lewd women does *be-whore* 'um,
And brings their *painted-faces* and *black patches* to th' *Quorum*.

VI

To drink he was a furious *enemy*
Contented with a SIX PENY—
(With *Diamond-hatband*, *silver spurs*, *six horses*.) PYE—

VII

And for Tobacco's *pate-rotunding* smoke,
Much had he said, and much more spoke,
But 'twas not *then* found out, so the *designe* was *broke*.

VIII

Muse! Fancy! Faith! come now arise *aloud*,
Assembled in a *blew-veyn'd* cloud,
And this tall infant in *Angelick* armes now *shroud*.

IX

To praise it further I would now begin
Were 't now a *thorough-faire* and *Inne*,
It *harbours* vice, though 't be to catch it in a *ginne*.

X

Therefore, my *Muse*, draw up thy flowing *saile*,
And *acclamate* a gentle HAILE
With all thy *Art* and *Metaphors*, which must *prevail*.

Iam prima Oceani *pars est præterita nostri*.
Imparibus restat danda secunda modis.
Quam si præstiterit mentem Dæmon malus *addam*,
Cùm sapiens totus prodierit RABELAIS.

MALEVOLUS.

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RABELAIS TO THE READER

Good friends, my Readers, who peruse this Book,
Be not offended, whil'st on it you look:
Denude your selves of all deprav'd affection,
For it containes no badnesse, nor infection:
'Tis true that it brings forth to you no birth
Of any value, but in point of mirth;
Thinking therefore how sorrow might your minde
Consume, I could no apter subject finde;
One inch of joy surmounts of grief a span;
Because to laugh is proper to the man.

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THE AUTHORS PROLOGUE TO THE FIRST BOOK

MOST Noble and Illustrious Drinkers, and you thrice precious Pockified blades, (tor to you, and none else do I dedicate my writings) Alcibiades, in that Dialogue of Plato's, which is entituled *The Banquet*, whil'st he was setting forth the praises of his Schoolmaster Socrates (without all question the Prince of Philosophers) amongst other discourses to that purpose said, that he resembled the Silenes. Silenes of old were little boxes, like those we now may see in the shops of Apothecaries, painted on the outside with wanton toyish figures, as Harpyes, Satyrs, bridled Geese, horned Hares, saddled Ducks, flying Goats, Thiller Harts, and other suchlike counterfeted pictures at discretion, to excite people unto laughter, as Silenus himself, who was the foster-father of good Bacchus, was wont to do; but within those capricious caskets were carefully preserved and kept many rich jewels, and fine drugs, such as Balme, Ambergreece, Amamon, Musk, Civet, with several kindes of precious stones, and other things of great price. Just such another thing was Socrates for to have eyed his outside, and esteemed of him by his exterior appearance, you would not have given the peel of an Oinion for him, so deformed he was in body, and ridiculous in his gesture: he had a sharp pointed nose, with the look of a Bull, and countenance of a foole: he was in his carriage simple, boorish in his apparel, in fortune poore, unhappy in his wives, unfit for all offices in the Common-wealth, alwayes laughing, tipling, and merrily carousing to every one, with continual gybes and jeeres, the better by those meanes to conceale his divine knowledge: now opening this boxe you would have found within it a heavenly and inestimable drug, a more then humane understanding, an admirable vertue, matchlesse learning, invincible courage, unimitable sobriety, certaine contentment of minde, perfect assurance, and an incredible misregard of all that, for which men commonly do so much watch, run, saile, fight, travel, toyle and turmoile themselves.

Whereunto (in your opinion) doth this little flourish of a preamble tend? For so much as you, my good disciples, and some other jolly fooles of ease and leasure, reading the pleasant titles of some books of our invention, as Gargantua, Pantagruel, Whippot, the dignity of Cod-peeces, of Pease and Bacon with a Commentary, etc., are too ready to judge, that there is nothing in them but jests, mockeries, lascivious discourse, and recreative lies; because the outside (which is the title) is usually (without any farther enquiry) entertained with scoffing and derision: but truly it is very unbeseeming to make so slight account of the works of men, seeing your selves avouch that it is not the habit makes the Monk, many being Monasterially accoutred, who inwardly are nothing lesse then monachal, and that there are of those that weare Spanish caps, who have but little of the valour of Spaniards in them. Therefore is it, that you must open the book, and seriously consider of the matter treated in it, then shall you finde that it containeth things of farre higher value then the boxe did promise; that is to say, that the subject thereof is not so foolish, as by the Title at the first sight it would appear to be.

And put the case that in the literal sense, you meet with purposes merry and solacious enough, and consequently very correspondent to their inscriptions, yet must not you stop there as at the melody of the charming Syrens, but endeavour to interpret that in a sublimer sense, which possibly you intended to have spoken in the jollitie of your heart; did you ever pick the lock of a cupboard to steal a bottle of wine out of it? Tell me truly, and if you did call to minde the countenance which then you had? or, did you ever see a Dog with a marrow-bone in his mouth, (the beast of all other, saies Plato, lib. 2, *de Republica*, the most Philosophical) if you have seene him, you might have remarked with what devotion and circumspectnesse he wards and watcheth it; with what care he keeps it: how fervently he holds it: how

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prudently he gobbets it: with what affection he breaks it: and with what diligence he sucks it: to what end all this? what moveth him to take all these paines? what are the hopes of his labour? what doth he expect to reap thereby? nothing but a little marrow: True it is, that this little is more savoury and delicious than the great quantities of other sorts of meat, because the marrow (as Galen testifieth, 3. *facult. nat.* and 11. *de usu partium*) is a nourishment most perfectly elaboured by nature.

In imitation of this Dog, it becomes you to be wise, to smell, feele and have in estimation these faire goodly books, stuffed with high conceptions, which though seemingly easie in the pursuit, are in the cope and encounter somewhat difficult; and then like him you must, by a sedulous Lecture, and frequent meditation, break the bone, and suck out the marrow; that is, my allegorical sense, or the things I to my self propose to be signified by these Pythagorical Symbols, with assured hope, that in so doing, you will at last attaine to be both well-advised and valiant by the reading of them: for in the perusal of this Treatise, you shall finde another kinde of taste, and a doctrine of a more profound and abstruse consideration, which will disclose unto you the most glorious Sacraments, and dreadful mysteries, as well in what concerneth your Religion, as matters of the publike State, and Life œconomical.

Do you beleeve upon your conscience, that Homer whil'st he was a couching his *Iliads* and *Odysses*, had any thought upon those Allegories, which Plutarch, Heraclides Ponticus, Fristatius, Cornutus squeesed out of him, and which Politian filched againe from them: if you trust it, with neither hand nor foot do you come neare to my opinion, which judgeth them to have beene as little dreamed of by Homer, as the Gospel-sacraments were by Ovid in his *Metamorphosis*, though a certaine gulligut Fryer and true bacon-picker would have undertaken to prove it, if perhaps he had met with as very fools as himself, (and as the Proverb saies) a lid worthy of such a kettle: if you give no credit thereto, why do not you the same in these jovial new chronicles of mine; albeit when I did dictate them, I thought upon no more then you, who possibly were drinking (the whil'st) as I was; for in the composing of this lordly book, I never lost nor bestowed any more, nor any other time then what was appointed to serve me for taking of my bodily refection, that is, whil'st I was eating and drinking. And indeed that is the fittest, and most proper hour, wherein to write these high matters and deep Sciences: as Homer knew very well, the Paragon of all Philologues, and Ennius, the father of the Latine Poets (as Horace calls him) although a certain sneaking jobernol alledged that his Verses smelled more of the wine then oile.

So saith a Turlupin or a new start-up grub of my books, but a turd for him. The tragrant odour of the wine; O how much more dainty, pleasant, laughing, celestial and delicious it is, then that smell of oile! And I will glory as much when it is said of me, that I have spent more on wine then oile, as did Demosthenes, when it was told him, that his expense on oile was greater than on wine; I truly hold it for an honour and praise to be called and reputed a Frolick Gualter, and a Robin goodfellow; for under this name am I welcome in all choise companies of Pantagruelists: it was upbraided to Demosthenes by an envious surly knave, that his Orations did smell like the sarpler or wrapper of a foul and filthy oile-vessel; for this cause interpret you all my deeds and sayings in the perfectest sense; reverence the cheese-like brain that feeds you with these faire billevezees, and trifling jollities, and do what lies in you to keep me alwayes merry. Be frolick now my lads, cheer up your hearts, and joyfully read the rest, with all the ease of your body and profit of your reines; but hearken joltheads, you viedazes, or dickens take ye, remember to drink a health to me for the like favour again, and I will pledge you instantly, *Tout aresmetys.*

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The Second BOOK of the WORKS of

MR. FRANCIS RABELAIS

DOCTOR IN PHYSICK

Treating of the Heroick Deeds, and Sayings of the good

PANTAGRUEL

Written Originally in the

FRENCH TONGUE

And now faithfully Translated into

ENGLISH

By *S. T. U. C.*

Εὐνοεῖ, εὔλογε καὶ εὖ πράττε.

Mean, speak, and do well

1653

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FOR THE READER

THE Reader here may be pleased to take notice, that the Copy of Verses by the title of Rablophila, premised to the first book of this Translation, being but a kinde of mock Poem, in imitation of somewhat lately published, (as to any indifferent Observer will easily appear, by the false quantities in the Latine, the abusive strain of the English, and extravagant subscription to both,) and as such, by a friend of the translators, at the desire of some frolick Gentlemen of his acquaintance (more for a trial of skill, then prejudicacie to any,) composed in his jollity, to please their fancies, was only ordained to be prefixed to a dozen of books, and no more, thereby to save the labour of transcribing so many, as were requisite for satisfying the curiosity of a company of just that number; and that therefore the charging of the whole Impression with it is meerly to be imputed to the negligence of the Presse-men, who receiving it about the latter end of the night, were so eager before the next morning to afford compleat books, that as they began, they went on, without animadverting what was recommended to their discretion; This is hoped will suffice to assure the ingenuous Reader, that in no treatise of the Translators, (whether Original or Translatitious) shall willingly be offered the meanest rub to the reputation of any worthy Gentleman, and that however Providence dispose of him, no misfortune shall be able to induce his minde to any complacency in the disparagement of another.

Again.

The Pentateuch of Rabelais, mentioned in the title-page of the first book of this Translation, being written Originally in the French Tongue, (as it comprehendeth some of its bruskest dialects,) with so much ingeniositie, and wit, that more impressions have been sold thereof in that language, then of any other book, that hath been set forth at any time within these fifteen hundred yeares: so difficult neverthelesse to be turned into any other speech, that many prime spirits in most of the Nations of Europe, since the yeare 1573, (which was fourescore yeares ago) after having attempted it, were constrained with no small regret to give it over, as a thing impossible to be done, is now in its Translation thus farre advanced, and the remainder faithfully undertaken with the same hand to be rendered into English by a Person of quality, who (though his lands be sequestred, his house garrisoned, his other goods sold, and himself detained a Prisoner of warre at London, for his having been at Worcester fight) hath, at the most earnest intreaty of some of his especial friends, well acquainted with his inclination to the performance of conducible singularities promised, besides his version of these two already published, very speedily to offer up unto this Isle of Britaine the virginity of the Translation of the other three most admirable books of the aforesaid Author; provided that by the plurality of judicious and understanding men it be not declared, he hath already proceeded too farre, or that the continuation of the rigour whereby he is dispossest of all his both real and personal estate, by pressing too hard upon him, be not an impediment thereto, and to other more eminent undertakings of his, as hath beene oftentimes very fully mentioned by the said Translatour, in several original Treatises of his own penning, lately by him so numerously dispersed, that there is scarce any, who being skilful in the English Idiome, or curious of any new ingenious invention, hath not either read them, or heard of them.

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MR. HUGH SALEL TO RABELAIS

If profit mix'd with pleasure may suffice,
T' extoll an Authors worth above the skies,
Thou certainly for both must praised be:
I know it; for thy judgement hath in the
Contexture of this book set down such high
Contentments, mingled with utility,
That (as I think) I see Democritus
Laughing at men as things ridiculous:
  Insist in thy designe; for, though we prove
  Ungrate on earth, thy merit is above.

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THE AUTHOR'S PROLOGUE TO THE SECOND BOOK

MOST Illustrious and thrice valourous Champions, Gentlemen and others, who willingly apply your mindes to the entertainment of pretty conceits, and honest harmlesse knacks of wit: You have not long ago seen, read and understood the great and inestimable Chronicle of the huge and mighty Gyant Gargantua, and like upright Faithfullists, have firmly beleeved all to be true that is contained in them, and have very often passed your time with them amongst Honourable Ladies and Gentlewomen, telling them faire long stories, when you were out of all other talk, for which you are worthy of great praise and sempiternal memory: and I do heartily wish that every man would lay aside his own businesse, meddle no more with his Profession nor Trade, and throw all affaires concerning himself behinde his back, to attend this wholly, without distracting or troubling his minde with any thing else, until he have learned them without book; that if by chanoe the Art of printing should cease, or in case that in time to come all books should perish, every man might truly teach them unto his children, and deliver them over to his successors and survivors from hand to hand, as a religious Cabal; for there is in it more profit, then a rabble of great pockie Loggerheads are able to discern, who surely understand far lesse in these little merriments, then the fool Raclet did in the institutions of Justinian.

I have known great and mighty Lords, and of those not a few, who, going a Deer-hunting, or a hawking after wilde Ducks, when the chase had not encountred with the blinks, that were cast in her way to retard her course, or that the Hawk did but plaine and smoothly fly without moving her wings, perceiving the prey by force of flight to have gained bounds of her, have been much chafed and vexed, as you understand well enough; but the comfort unto which they had refuge, and that they might not take cold, was to relate the inestimable deeds of the said Gargantua. There are others in the world, (these are no flimflam stories, nor tales of a tub,) who being much troubled with the toothache, after they had spent their goods upon Physicians, without receiving at all any ease of their pain, have found no more ready remedy, then to put the said Chronicles betwixt two pieces of linnen cloth made somewhat hot, and so apply them to the place that smarteth, synapising them with a little powder of projection, otherwayes called doribus.

But what shall I say of those poor men, that are plagued with the Pox and the Gowt? O how often have we seen them, even immediately after they were anointed and throughly greased, till their faces did glister like the Keyhole of a powdering tub, their teeth dance like the jacks of a paire of little Organs or Virginals, when they are played upon, and that they foamed from their very throats like a boare, which the Mongrel Mastiffe-hounds have driven in, and overthrown among the foyles: what did they then? All their consolation was to have some page of the said jollie book read unto them: and we have seen those who have given themselves to a hundred punchions of old devils, in case that they did not feele a manifest ease and asswagement of paine, at the hearing of the said book read, even when they were kept in a purgatory of torment; no more nor lesse then women in travel use to finde their sorrow abated, when the life of St. Margarite is read unto them: is this nothing? finde me a book in any language, in any faculty or science whatsoever, that hath such vertues, properties and prerogatives, and I will be content to pay you a quart of tripes. No, my Masters, no, it is peerlesse, incomparable, and not to be matched; and this am I resolved for ever to maintaine even unto the fire *exclusivè*. And those that will pertinaciously hold the contrary opinion, let them be accounted Abusers, Predestinators, Impostors and Seducers of the People; it is very true, that there are found in some gallant and stately books, worthy of high estimation, certain occult and hid properties; in the number of which are reckoned Whippot, Orlando furioso, Robert the devil, Fierabras, William without feare, Huon of Bourdeaux, Monteville, and Matabrune: but they are not comparable to that which we speak of; and the world hath well known by infallible experience the great emolument and utility, which it hath received by this Gargantuine Chronicle; for the Printers have sold more of them in two moneths time, then there will be bought of Bibles in nine years.

I therefore (your humble slave) being very willing to increase your solace and recreation a little more,

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do offer you for a Present another book of the same stamp, only that it is a little more reasonable and worthy of credit then the other was; for think not, (unlesse you wilfully will erre against your knowledge) that I speak of it as the Jewes do of the Law; I was not born under such a Planet, neither did it ever befall me to lie, or affirme a thing for true that was not: I speak of it like a lustie frolick Onocrotarie, I should say Crotenotarie of the martyrised lovers, and Croquenotarie of love. *Quod vidimus, testamur.* It is of the horrible and dreadful feats and prowesses of Pantagruel, whose menial servant I have been since I was a page, till this houre that by his leave I am permitted to visit my Cow-countrey, and to know if any of my kindred there be alive.

And therefore, to make an end of this Prologue, even as I give my selfe to an hundred Pannier-fulls of faire devils, body and soul, tripes and guts, in case that I lie so much as one single word in this whole History: After the like manner, St. Anthonies fire burne you; Mahoom's disease whirle you; the squinance with a stitch in your side, and the Wolfe in your stomack trusse you, the bloody flux seize upon you, the curst sharp inflammations of wilde fire, as slender and thin as Cowes haire, strengthened with quick silver, enter into your fundament, and like those of Sodom and Gomorrha, may you fall into sulphur, fire and bottomlesse pits, in case you do not firmly beleeve all that I shall relate unto you in this present Chronicle.

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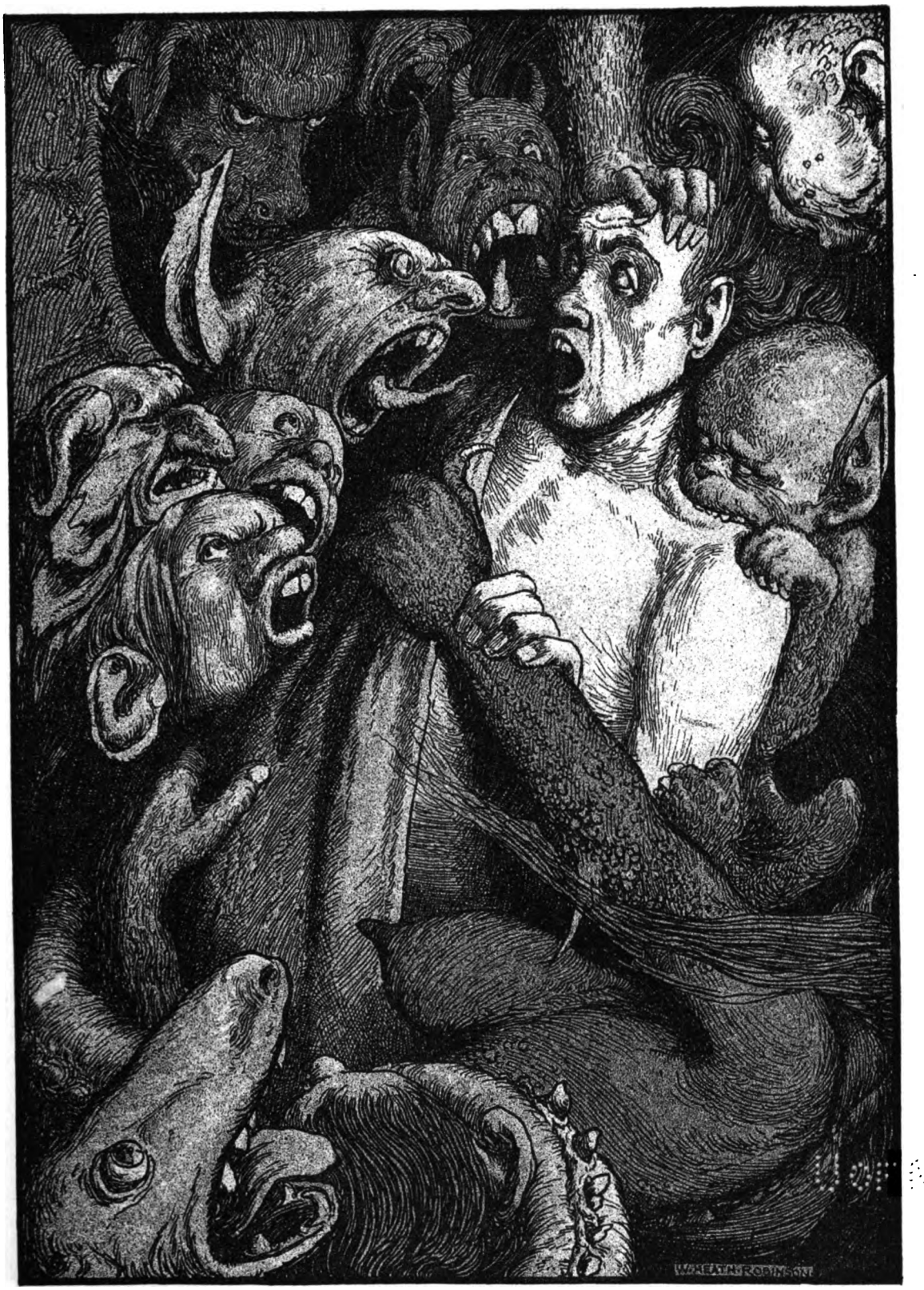

MAY YOU FALL INTO SULPHUR, FIRE AND BOTTOMLESSE PITS

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The third BOOK of the WORKS of

MR. FRANCIS RABELAIS

DOCTOR IN PHYSICK

Containing the Heroick Deeds of

Pantagruel the Son of *Gargantua.*

Now faithfully Translated into *English*

by the unimitable Pen of

Sir *Thomas Urwhart*, K^t. & Bar.

The Translator of the Two First

BOOKS.

Never before Printed.

1693

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FRANCIS RABELAIS

TO THE SOUL OF THE DECEASED

QUEEN OF NAVARRE

ABSTRACTED Soul, ravish'd with Ecstasies,
Gone back, and now familiar in the Skies,
Thy former Host, thy Body, leaving quite
Which to obey thee always took delight;
Obsequious, ready. Now from motion free,
Senseless, and as it were, in Apathy.
Would'st thou not issue forth, for a short space,
From that Divine, Eternal, Heav'nly Place,
To see the Third Part, in this Earthly Cell,
Of the brave Acts of good Pantagruel.

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THE AUTHOR'S PROLOGUE TO THE THIRD BOOK

GOOD People, most Illustrious Drinkers, and you thrice-precious Gouty Gentlemen. Did you ever see Diogenes the Cynick Philosopher? If you have seen him, you then had your Eyes in your Head, or I am very much out of my Understanding and Logical Sense. It is a gallant thing to see the clearness of (Wine, Gold) the Sun. I'll be judg'd by the Blind, born so, renowned in the Sacred Scriptures; who having at his choice to ask whatever he would from Him who is Almighty, and whose Word in an Instant is effectually performed, ask'd nothing else but that he might see. Item, you are not young, which is a competent Quality for you to Philosophat more than Physically in Wine (not in vain) and henceforwards to be of the Bacchick Council; to the end that opening there, you may give your Opinion faithfully of the Substance, Colour, excellent Odour, Eminency, Propriety, Faculty, Virtue, and effectual Dignity of the said blessed and desired Liquor.

If you have not seen him (as I am easily induced to believe that you have not) at least you have heard some talk of him. For through the Air, and the whole extent of this Hemisphere of the Heavens, hath his Report and Fame, even until this present time, remained very memorable and renowned. Then all of you are derived from the Phrygian Blood (if I be not deceived). If you have not so many Crowns as Midas had, yet have you something (I know not what) of him, which the Persians of old esteemed more of in all their Otacusts, and which was more desired by the Emperor Antonine; and gave occasion thereafter to the Basilisco at Roan to be Surnamed Goodly Ears. If you have not heard of him, I will presently tell you a Story to make your Wine relish: Drink then, so, to the purpose; hearken now whilst I give you notice, (to the end that you may not, like Infidels, be by your simplicity abused) that in his time he was a rare Philosopher, and the chearfullest of a thousand: If he had some Imperfection, so have you, so have we; for there is nothing (but God) that is perfect: Yet so it was, that by Alexander the Great (altho' he had Aristotle for his Instructor and Domestick) was he held in such Estimation, that he wish'd, if he had not been Alexander, to have been Diogenes the Sinopian.

When Philip King of Macedon enterprised the Siege and Ruin of Corinth, the Corinthians having received certain Intelligence by their Spies, that he with a numerous Army in Battle Rank was coming against them, were all of them (not without cause) most terribly afraid; and therefore were not neglective of their duty, in doing their best Endeavours to put themselves in a fit posture to resist his Hostile Approach, and defend their own City.

Some from the Fields brought into the Fortified Places their Moveables, Bestial, Corn, Wine, Fruit, Victuals, and other necessary Provision.

Others did fortifie and rampire their Walls, set up little Fortresses, Bastions, squared Ravelins, digged Trenches, cleansed Countermines, fenced themselves with Gabions, contrived Platforms, emptied Casemates, barricado'd the false Brayes, erected the Cavalliers, repaired the Countrescarfes, plaister'd the Courtines, lengthned Ravelins, stopt Parapets, mortaised Barbacans, assured the Port-culleys, fasten'd the Herses, Sarasinesks and Cataracks, placed their Centries, and doubled their Patrouille.

Every one did Watch and Ward, and not one was exempted from carrying the Basket.

Some polish'd Corselets, varnish'd Backs and Breasts, clean'd the Head-pices, Mail-Coats, Brigandines, Salads, Helmets, Murrions, Jacks, Gushets, Gorgets, Hoguines, Brassars and Cuissars, Corselets, Haubergeons, Shields, Bucklers, Targuets, Greves, Gantlets and Spurs.

Others made ready Bows, Slings, Cross-bows, Pellets, Catapults, Migrames or Fire-balls, Firebrands, Balists, Scorpions, and other such Warlike Engines, expugnatorie, and destructive to the Hellepolists.

They sharpned and prepared Spears, Staves, Pikes, Brown Bills, Halberts, Long Hooks, Lances, Zagages, Quarter-staves, Eel-spears, Partisans, Trout-staves, Clubs, Battle-axes, Maces, Darts, Dartlets, Glaves, Javelins, Javelots, and Trunchions.

They set Edges upon Cimeters, Cutlasses, Badelans, Backswords, Tucks, Rapiers, Bayonets, Arrow-

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heads, Dags, Daggers, Mandousians, Poigniards, Whinyards, Knives, Skenes, Sables, Chipping Knives, and Raillons.

Every Man exercis'd his Weapon, every Man scour'd off the Rust from his natural Hanger: Nor was there a Woman amongst them (tho' never so reserv'd or old) who made not her Harnish to be well furbish'd; as you know the Corinthian Women of old were reputed very couragious Combatants.

Diogenes seeing them all so warm at work, and himself not employed by the Magistrates in any business whatsoever, he did very seriously (for many days together, without speaking one word) consider and contemplate the Countenance of his Fellow-Citizens.

Then on a sudden, as if he had been roused up and inspired by a Martial Spirit, he girded his Cloak, scarfways, about his Left Arm, tuck'd up his Sleeves to the Elbow, truss'd himself like a Clown gathering Apples, and giving to one of his old Acquaintance his Wallet, Books, and Opistographs, away went he out of Town towards a little Hill or Promontory of Corinth call'd Cranie; and there on the Strand, a pretty level place, did he roul his Jolly Tub, which serv'd him for an House to shelter him from the Injuries of the Weather: There, I say, in a great vehemency of his Spirit, did he turn it, veer it, wheel it, whirl it, frisk it, jumble it, shuffle it, huddle it, tumble it, hurry it, joult it, justle it, overthrow it, evert it, invert it, subvert it, overturn it, beat it, thwack it, bump it, batter it, knock it, thrust it, push it, jerk it, shock it, shake it, toss it, throw it, overthrow it upside down, topsiturvy, arsiturvy, tread it, trample it, stamp it, tap it, ting it, ring it, tingle it, toul it, sound it, resound it, stop it, shut it, unbung it, close it, unstopple it. And then again, in a mighty bustle, he bandy'd it, slubber'd it, hack'd it, whitled it, weigh'd it, darted it, hurl'd it, stagger'd it, reel'd it, swindg'd it, brangl'd it, totter'd it, lifted it, heav'd it, transform'd it, transfigur'd it, transpos'd it, transplaced it, rear'd it, rais'd it, hois'd it, wash'd it, dighted it, cleans'd it, rins'd it, nail'd it, settled it, fasten'd it, shackl'd it, fetter'd it, level'd it, block'd it, tugg'd it, tew'd it, carry'd it, bedasht it, beray'd it, parch'd it, mounted it, broach'd it, nick'd it, notch'd it, bespatter'd it, deck'd it, adorn'd it, trimm'd it, garnish'd it, gaged it, furnish'd it, boar'd it, pierc'd it, trap'd it, rumbled it, slid it down the Hill, and precipitated it from the very height of the Cranie; then from the foot to the top (like another Sisyphus with his Stone) bore it up again, and every way so bang'd it and belabour'd it, that it was ten thousand to one he had not struck the bottom of it out.

Which when one of his Friends had seen, and ask'd him why he did so toil his Body, perplex his Spirit, and torment his Tub: The Philosopher's Answer was, That not being employed in any other Charge by the Republick, he thought it expedient to thunder and storm it so tempestuously upon his Tub, that amongst a People so fervently busie, and earnest at work, he alone might not seem a loitering Slug, and lazye Fellow. To the same Purpose may I say of my self,

Tho' I be rid from Fear,
I am not void of Care.

For perceiving no Account to be made of me, towards the Discharge of a Trust of any great Concernment, and considering that through all the Parts of this most noble Kingdom of France, both on this and the other side of the Mountains, every one is most diligently exercised and busied; some, in the fortifying of their own Native Country, for its Defence; others, in the repulsing of their Enemies by an Offensive War; and all this with a Policy so excellent, and such admirable Order, so manifestly profitable for the future, whereby France shall have its Frontiers most magnifically enlarged, and the Frenches assured of a long and well-grounded Peace; that very little withholds me from the Opinion of good Heraclitus, which affirmeth War to be the Father of all good things; and therefore do I believe that War is in Latin called *Bellum*, not by Antiphrasis, as some Patchers of old rusty Latin would have us to think; because in War there is little Beauty to be seen, but absolutely and simply; for that in War appeareth all that is good and graceful, and that by the Wars is purged out all manner of Wickedness and Deformity. For Proof whereof, the wise and pacifick Solomon could no better represent the unspeakable Perfection of the Divine Wisdom, than by comparing it to the due Disposure and Ranking of an Army in Battle Array, well provided and ordered.

Therefore, by reason of my Weakness and Inability, being reputed by my Compatriots unfit for the Offensive part of Warfare; and on the other side, being no way employed in matter of the Defensive, altho' it had been but to carry Burthens, fill Ditches, or break Clods, either whereof had been to me indifferent, I held it not a little disgraceful to be only an idle Spectator of so many valorous, eloquent and warlike Persons, who in the view and sight of all Europe act this notable Interlude or Tragi-Comedy, and not make some Effort towards the Performance of this, nothing at all remains for me to be done. In my opinion, little Honour is due to such as are meer Lookers on, liberal of their Eyes, and of their Purse parsimonious; who conceal their Crowns, and hide their Silver, scratching their Head with one Finger like grumbling Puppies, gaping at the Flyes like Tythe-Calves; clapping down their Ears like Arcadian Asses at the

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AND ASK'D HIM WHY HE DID SO TOIL HIS BODY

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Melody of Musicians, who with their very Countenances in the depth of silence, express their consent to the Prosopopeie.

Having made this Choice and Election, it seem'd to me that my Exercise therein would be neither unprofitable nor troublesom to any, whilst I should thus set a-going my Diogenical Tub, which is all that is left me safe from the Shipwrack of my former Misfortunes.

At this dingle dangle wagging of my Tub, what would you have me to do? By the Virgin that tucks up her Sleeve, I know not as yet: Stay a little till I suck up a Draught of this Bottle; it is my true and only Helicon; it is my Caballine Fountain; it is my sole Entousiasm. Drinking thus, I meditate, discourse, resolve and conclude. After that the Epilogue is made, I laugh, I write, I compose, and drink again. Ennius drinking, wrote; and writing, drank. Aeschylus (if Plutarch in his Symposiacs merit any Faith) drank composing; and drinking, composed. Homer never wrote fasting, and Cato never wrote till after he had drunk. These Passages I have brought before you, to the end you may not say that I live without the Example of Men well praised, and better prised. It is good and fresh enough, even (as if you would say) it is entring upon the Second Degree. God, the good God Sabaoth (that is to say, the God of Armies) be praised for it eternally. If you, after the same manner, would take one great Draught, or two little ones, whilst you have your Gown about you, I truly find no kind of Inconveniency in it, provided you send up to God for all some small scantling of Thanks.

Since then my Luck or Destiny is such as you have heard, (for it is not for every body to go to Corinth) I am fully resolved to be so little idle and unprofitable, that I will set my self to serve the one and the other sort of People. Amongst the Diggers, Pioniers, and Rampire-builders, I will do as did Neptune and Apollo at Troy under Laomedon, or as did Renault of Mountauban in his latter days: I will serve the Masons, I 'll set on the Pot to boil for the Bricklayers: and whilst the minced Meat is making ready at the sound of my small Pipe, I 'll measure the muzzle of the musing Dotards. Thus did Amphion, with the Melody of his Harp, found, build, and finish the great and renowned City of Thebes.

For the Use of the Warriours, I am about to broach off new my Barrel to give them a taste, (which by two former Volumes of mine, if by the deceitfulness and falshood of Printers they had not been jumbled, marr'd, and spoil'd, you would have very well relish'd) and draw unto them of the growth of our own trippery Pastimes, a gallant third-part of a Gallon, and consequently a jolly chearful Quart of Pantagruelick Sentences, which you may lawfully call (if you please) Diogenical; and shall have me (seeing I cannot be their Fellow-Soldier) for their faithful Butler, refreshing and cheering, according to my little power, their return from the Alarms of the Enemy; as also, for an indefatigable Extoller of their Martial Exploits and Glorious Atchievements. I shall not fail therein, *par lapathium acutum de dieu*, if Mars fail not in Lent, which the cunning Lecher (I warrant you) will be loth to do.

I remember nevertheless to have read, that Ptolemee the Son of Lagus one day, among the many Spoils and Booties, which by his Victories he had acquired, presenting to the Egyptians, in the open view of the People, a Bactrian Camel all black, and a party-colour'd Slave, in such sort, as that the one half of his Body was black, and the other white, not in partition of breadth by the Diaphragma, as was that Woman consecrated to the Indian Venus, whom the Tyanean Philosopher did see between the River Hydaspes and Mount Caucasus, but in a perpendicular Dimension of Altitude; which were things never before that seen in Egypt. He expected, by the shew of these Novelties, to win the Love of the People. But what happen'd thereupon? At the production of the Camel they were all affrighted, and offended at the sight of the party-colour'd Man; Some scoff'd at him, as a detestible Monster brought forth by the Errour of Nature. In a word; of the hope which he had to please these Egyptians, and by such means to encrease the Affection which they naturally bore him, he was altogether frustrate and disappointed; understanding fully by their Deportments, that they took more pleasure and delight in things that were proper, handsom and perfect, than in mishapen, monstrous and ridiculous Creatures; since which time he had both the Slave and the Camel in such dislike, that very shortly thereafter, either through Negligence, or for want of ordinary Sustenance, they did exchange their Life with Death.

This Example, My Cake will be Dough, and for my Venus I shall have but some deformed Puppy, putteth me in a suspence between Hope and Fear, misdoubting that for the Contentment which I aim at, I will but reap what shall be most distastful to me; instead of serving them, I shall but vex them, and offend them whom I purpose to exhilirate; resembling in this dubious adventure Euclion's Cook, so renowned by Plautus in his Pot; and by Ausonius in his Griphon, and by divers others; which Cook, for having by his scraping discover'd a Treasure, had his Hide well curry'd. Put the case I get no Anger by it, tho' formerly such things fell out, and the like may occur again: Yet, by Hercules, it will not. So I perceive in them all one and the same specifical Form, and the like individual Proprieties, which our Ancestors call'd Pantagruelism; by virtue whereof, they will bear with any thing that floweth from a good, free, and loyal Heart. I have seen them ordinarily take Good-will in part of Payment, and remain satisfied therewith, when one was not able to do better. Having dispatch'd this point, I return to my Barrel.

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Up, my Lads, to this Wine; spare it not: Drink, Boys, and trowl it off at full Bowls: If you do not think it good, let it alone. I am not like those officious and importunate Sots, who by Force, Outrage and Violence constrain an easie good-natur'd Fellow to whiffle, quaff, carouse, and what is worse. All honest Tiplers, all honest gouty Men, all such as are a-dry, coming to this little Barrel of mine, need not drink thereof, if it please them not: But if they have a mind to it, and that the Wine prove agreeable to the Tastes of their worshipful Worships, let them drink frankly, freely and boldly, with out paying any thing, and welcome. This is my Decree, my Statute and Ordinance: And let none fear there shall be any want of Wine, as at the Marriage of Cana in Galilee; for how much soever you shall draw forth at the Faucet, so much shall I tun in at the Bung. Thus shall the Barrel remain inexhaustible; it hath a lively Spring, and perpetual Current. Such was the Beverage contained within the Cup of Tantalus, which was figuratively represented amongst the Bracman Sages. Such was in Iberia the Mountain of Salt, so highly written of by Cato. Such was the Branch of Gold consecrated to the subterranean Goddess, which Virgil treats of so sublimely. It is a true Cornu-copia of Merriment and Railery. If at any time it seem to you to be emptied to the very Lees, yet shall it not, for all that, be drawn wholly dry: Good Hope remains there at the bottom, as in Pandora's Bottle; and not Despair, as in the Punction of the Danaids. Remark well what I have said, and what manner of People they be whom I do invite; for to the end that none be deceived, I (in imitation of Lucilius, who did protest that he wrote only to his own Tarentias and Consentius) have not pierced this Vessel for any else, but you honest Men, who are Drinkers of the First Edition, and Gouty Blades of the highest degree. The great Dorophages, Bribe-mongers, have (on their hands) Occupation enough, and enough on the hooks, for their Venison. There may they follow their Prey; here is no Garbage for them. You Pettifoggers, Garbellers, and Masters of Chicanery, speak not to me, I beseech you, in the Name of, and for the Reverence you bear to the Four Hips that ingender'd you, and to the Quickning Peg which at that time conjoined them. As for Hypocrites, much less; altho' they were all of them unsound in Body, pockify'd, scurfie, furnish'd with unquenchable Thirst, and insatiable Eating; because indeed they are not of good, but of evil, and of that evil from which we daily pray to God to deliver us. And albeit we see them sometimes counterfeit Devotion, yet never did Old Age make pretty Moppet. Hence Mastiffs, Dogs in a Doublet; get you behind, aloof Villains, out of my Sunshine; Currs, to the Devil. Do you jog hither, wagging your Tails, to pant at my Wine, and bepiss my Barrel? Look here is the Cudgel, which Diogenes, in his last Will, ordained to be set by him after his Death, for beating away, crushing the Reins, and breaking the Backs of these Bustuary Hobgoblins, and Cerberian Hell-hounds. Pack you hence therefore, you Hyppocrites, to your Sheep-dogs; Get you gone, you Dissemblers, to the Devil. Hey! What, are you there yet? I renounce my part of Papimanie. If I snatch you, Grr, Grrr, Grrrrrr. Avant, Avant! Will you not be gone? May you never shit till you be soundly lash'd with Stirrup-leather, never piss but by the Strapado, nor be otherways warmed, than by the Bastinado.

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MANY ARE AT THIS DAY DUKES ON THE EARTH WHOSE EXTRACTION IS FROM SOME PORTERS AND PARDON-PEDLARS

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THE FIRST BOOK

CHAPTER I

Of the Genealogy and Antiquity of Gargantua

I MUST referre you to the great Chronicle of Pantagruel for the knowledge of that Genealogy, and Antiquity of race by which Gargantua is come unto us; in it you may understand more at large how the Giants were born in this world, and how from them by a direct line issued Gargantua the father of Pantagruel: and do not take it ill, if for this time I passe by it, although the subject be such, that the oftener it were remembered, the more it would please your worshipfull Seniorias; according to which you have the authority of Plato in Philebo and Gorgias; and of Flaccus, who saies that there are some kindes of purposes (such as these are without doubt) which the frequentlier they be repeated, still prove the more delectable.

Would to God every one had as certaine knowledge of his Genealogy since the time of the Arke of Noah untill this age. I think many are at this day Emperours, Kings, Dukes, Princes, and Popes on the earth, whose extraction is from some porters, and pardon-pedlars, as on the contrary, many are now poor wandring beggars, wretched and miserable, who are descended of the blood and lineage of great Kings and Emperours, occasioned (as I conceive it) by the transport and revolution of Kingdomes and Empires, from the Assyrians to the Medes, from the Medes to the Persians, from the Persians to the Macedonians, from the Macedonians to the Romans, from the Romans to the Greeks, from the Greeks to the French, etc.

And to give you some hint concerning my self, who speaks unto you, I cannot think but I am come of the race of some rich King or Prince in former times, for never yet saw you any man that had a greater desire to be a King, and to be rich, then I have, and that onely that I may make good chear, do nothing, nor care for any thing, and plentifully enrich my friends, and all honest and learned men: but herein do I comfort myself, that in the other world I shall be so, yea and greater too then at this present I dare wish: as for you, with the same or a better conceit consolate your selves in your distresses, and drink fresh if you can come by it.

To returne to our weathers, I say, that by the sovereign gift of heaven, the Antiquity and Genealogy of Gargantua hath been reserved for our use more full and perfect then any other except that of the Messias, whereof I mean not to speak; for it belongs not unto my purpose, and the Devils (that is to say) the false accusers, and dissembled gospellers will therein oppose me. This Genealogy was found by John Andrew in a meadow, which he had near the Pole-arch, under the Olive-tree, as you go to Marsay: where, as he was making cast up some ditches, the diggers with their

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mattocks struck against a great brazen tomb, and unmeasurably long, for they could never finde the end thereof, by reason that it entered too farre within the Sluces of Vienne; opening this Tomb in a certain place thereof, sealed on the top with the mark of a goblet, about which was written in Hetrurian letters H I C B I B I T U R; they found nine Flaggons set in such order as they use to ranke their kyles in Gasconie, of which that which was placed in the middle, had under it a big, fat, great, gray, pretty, small, mouldy, little pamphlet, smelling stronger, but no better than roses. In that book the said Genealogy was found written all at length, in a Chancery hand, not in paper, not in parchment, nor in wax, but in the bark of an elme-tree, yet so worne with the long tract of time, that hardly could three letters together be there perfectly discerned.

I (though unworthy) was sent for thither, and with much help of those Spectacles, whereby the art of reading dim writings, and letters that do not clearly appear to the sight, is practised, as Aristotle teacheth it, did translate the book as you may see in your pantagruelising, that is to say, in drinking stiffly to your own hearts desire; and reading the dreadful and horrifick acts of Pantagruel: at the end of the book there was a little Treatise entituled the Antidoted Fanfreluches, or a Galimatia of extravagant conceits. The rats and mothes or (that I may not lie) other wicked beasts, had nibled off the beginning, the rest I have hereto subjoyned, for the reverence I beare to antiquity.

CHAPTER II

The Antidoted Fanfreluches: or, a Galimatia of extravagant Conceits found in an ancient Monument

NO sooner did the Cymbrians overcommer
Pass through the air to shun the dew of summer
But at his coming streight great tubs were fill'd;
With pure fresh Butter down in showers distill'd
Wherewith when water'd was his Grandam heigh
Aloud he cryed, Fish it, Sir, I pray ye;
Because his beard is almost all beray'd,
Or that he would hold to 'm a scale he pray'd.

To lick his slipper, some told was much better,
Then to gaine pardons and the merit greater,

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In th' interim a crafty chuff approaches,
From the depth issued, where they fish for Roches;
Who said, Good sirs, some of them let us save,
The Eele is here, and in this hollow cave
You'll finde, if that our looks on it demurre,
A great wast in the bottome of his furre.

To read this chapter when he did begin,
Nothing but a calves hornes were found therein;
I feel (quoth he) the Miter which doth hold
My head so chill, it makes my braines take cold.
Being with the perfume of a turnup warm'd,
To stay by chimney hearths himself he arm'd,
Provided that a new thill horse they made
Of every person of a hair-braind head.

They talked of the bunghole of Saint Knowles,
Of Gilbathar and thousand other holes;
If they might be reduc'd t' a scarry stuffe,
Such as might not be subject to the cough:
Since ev'ry man unseemly did it finde,
To see them gaping thus at ev'ry winde:
For, if perhaps they handsomely were clos'd,
For pledges they to men might be expos'd.

In this arrest by Hercules the raven
Was flayd at her returne from Lybia haven,
Why am not I said Minos there invited,
Unlesse it be my self, not one's omitted:
And then it is their minde, I do no more
Of Frogs and Oysters send them any store;
In case they spare my life and prove but civil,
I give their sale of distaffs to the Devil.

To quell him comes Q. R. who limping frets
At the safe passe of trixie crackarets,
The boulter, the grand Cyclops cousin, those
Did massacre whil'st each one wip'd his nose:
Few ingles in this fallow ground are bred,
But on a tanners mill are winnowed:
Run thither all of you th' alarmes sound clear,
You shall have more then you had the last year.

Short while thereafter was the bird of Jove
Resolv'd to speak, though dismal it should prove;
Yet was afraid, when he saw them in ire,
They should or'throw quite flat down dead th' empire.
He rather chus'd the fire from heaven to steale,
To boats where were red Herrings put to sale;
Then to be calm 'gainst those who strive to brave us,
And to the Massorets fond words enslave us.

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All this at last concluded galantly,
In spite of Ate and her hern-like thigh,
Who, sitting saw Penthesilea tane,
In her old age, for a cresse-selling quean;
Each one cry'd out, Thou filthy Collier toad,
Doth it become thee to be found abroad?
Thou hast the Roman Standard filtch'd away,
Which they in rags of parchment did display.

Juno was borne who under the Rainbow,
Was a bird-catching with her Duck below:
When her with such a grievous trick they plyed.
That she had almost been bethwacked by it:
The bargain was that of that throatfull she
Should of Proserpina have two egges free;
And if that she thereafter should be found,
She to a Haw-thorn hill should be fast bound.

Seven moneths thereafter, lacking twenty two,
He, that of old did Carthage town undo:
Did bravely midd'st them all himself advance,
Requiring of them his inheritance;
Although they justly made up the division,
According to the shoe-welt-lawes decision;
By distributing store of brews and beef
To those poor fellows, that did pen the Brief.

But th' year will come signe of a Turkish Bowe,
Five spindles yarnd, and three pot-bottomes too,
Wherein of a discourteous King the dock
Shall pepper'd be under an Hermits frock,
Ah that for one she hypocrite you must
Permit so many acres to be lost:
Cease, cease, this vizard may become another,
Withdraw your selves unto the Serpents brother.

'Tis in times past, that he who is shall reigne
With his good friends in peace now and againe;
No rash nor heady Prince shall then rule crave,
Each good will its arbitrement shall have:
And the joy promised of old as doome
To the heavens guests, shall in its beacon come:
Then shall the breeding mares, that benumm'd were,
Like royall palfreys ride triumphant there.

And this continue shall from time to time,
Till Mars be fettred for an unknown crime,
Then shall one come who others will surpasse,
Delightful, pleasing, matchlesse, full of grace;
Chear up your hearts, approach to this repast,
All trusty friends of mine for hee 's deceast,

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Who would not for a world return againe,
So highly shall time past be cri'd up then.

He who was made of waxe shall lodge each member
Close by the hinges of a block of timber:
We then no more shall Master, master, whoot
The swagger, who th' alarum bell holds out;
Could one seaze on the dagger which he bears,
Heads would be free from tingling in the eares,
To baffle the whole storehouse of abuses.
And thus farewell Apollo and the Muses.

CHAPTER III

How Gargantua was carried Eleven Moneths in his Mothers Belly

GRANGOUSIER was a good fellow in his time, and notable jester; he loved to drink neat, as much as any man that then was in the world, and would willingly eate salt meat: to this intent he was ordinarily well furnished with gammons of Bacon, both of Westphalia, Mayence and Bayone; with store of dried Neats tongues, plenty of Links, Chitterlings and Puddings in their season; together with salt Beef and mustard, a good deale of hard rows of powdered mullet called Botargos, great provision of Sauciges, not of Bolonia (for he feared the Lombard boccone) but of Bigorre, Longaulnay, Brene, and Rouargue. In the vigor of his age he married Gargamelle, daughter to the King of the Parpaillons, a jolly pug, and well mouthed wench. These two did often times do the two backed beast together, joyfully rubbing and frotting their Bacon 'gainst one another, insofarre, that at last she became great with childe of a faire sonne, and went with him unto the eleventh moneth, for so long, yea longer, may a woman carry her great belly, especially when it is some master-piece of nature, and a person predestinated to the performance, in his due time, of great exploits; as Homer saies, that the childe, which Neptune begot upon the Nymph, was borne a whole year after the conception, that is, in the twelfth moneth; for, as Aulus Gellius saith, libr. 3. this long time was suitable to the majesty of Neptune, that in it the childe might receive his perfect forme: for the like reason Jupiter made the night, wherein he lay with Alcmena, last fourty eight houres, a shorter time not being sufficient for the forging of Hercules, who cleansed the world of the Monstres and Tyrants, wherewith it was supprest. My masters, the ancient pantagruelists have confirmed that which I say, and withall declared it to be not onely possible, but also maintained the lawful birth and legitimation of the infant borne of a woman in the eleventh moneth after the decease of her husband, Hypocrates, *lib.*

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de alimento. Plinius, lib. 7. cap. 5. Plautus, in his *Cistelleria.* Marcus Varro in his Satyr inscribed, *The Testament*, alledging to this purpose the authority of Aristotle: Censorinus *lib. de die natali.* Arist. lib. 7. cap 3 and 4 *de natura animalium.* Gellius, lib. 3. cap. 16. Servius, in his exposition upon this verse of Virgil's *Eclogues*, '*Matri longa decem*,' etc., and a thousand other fooles, whose number hath been increased by the Lawyers *ff. de suis, et Leg. intestato paragrapho fin.* and in *Auth. de restitu. et ea quæ patit in xi mense;* moreover upon these grounds they have foysted in their Robidilardick, or Lapiturolive Law. Gallus *ff. de libr. et posth. L. sept. ff. de stat. hom.* And some other Lawes, which at this time I dare not name; by means whereof the honest widows may without danger play at the close buttock game with might and maine, and as hard as they can for the space of the first two moneths after the decease of their husbands. I pray you, my good lusty springal lads, if you finde any of these females, that are worth the paines of untying the cod-peece-point, get up, ride upon them, and bring them to me; for if they happen within the third moneth to conceive, the childe shall be heire to the deceased, *if, before he died, he had no other children, and the mother shall passe for an honest woman.*

When she is known to have conceived, thrust forward boldly, spare her not, whatever betide you, seeing the paunch is full; as Julia, the daughter of the Emperour Octavian never prostituted her self to her belly-bumpers, but when she found her self with childe, after the manner of Ships that receive not their steers-man, till they have their ballast and lading; and if any blame them for this their retaconniculation, and reiterated lechery upon their pregnancy and big belliednesse, seeing beasts in the like exigent of their fullnesse, will never suffer the male-masculant to incroach them: their answer will be, that those are beasts, but they are women, very well skilled in the pretty vales, and small fees of the pleasant trade and mysteries of superfetation: as Populius heretofore answered, according to the relation of Macrobius, lib. 2. *Saturnal.* If the Devill would not have them to bagge, he must wring hard the spigot, and stop the bung-hole.

CHAPTER IV

How Gargamelle, being great with Gargantua, did eate a huge Deale of Tripes

THE occasion and manner how Gargamelle was brought to bed, and delivered of her childe, was thus: and, if you do not beleeve it, I wish your bum-gut fall out, and make an escapade. Her bum-gut, indeed, or fundament escaped her in an afternoone, on the third day of February, with having eaten at dinner too many godebillios. Godebillios are the fat tripes of coiros, coiros are beeves fatned at the cratch in Oxe stalls, or in the fresh guimo meadows, guimo meadows are those, that for their fruitfulnesse may be mowed twice a yeare, of those fat beeves they had killed three hundred sixty seven thousand and fourteen, to be salted at Shrovetide, that in the entring of the Spring they might have plenty of poudred beef, wherewith to season their mouths at the beginning of their meales, and to taste their wine the better.

They had abundance of tripes, as you have heard, and they were so delicious, that every one licked his fingers, but the mischife was this, that for all men could do, there was no possibility to keep them long in that relish; for in a very short while they would have stunk, which had been an undecent thing: it was therefore concluded,

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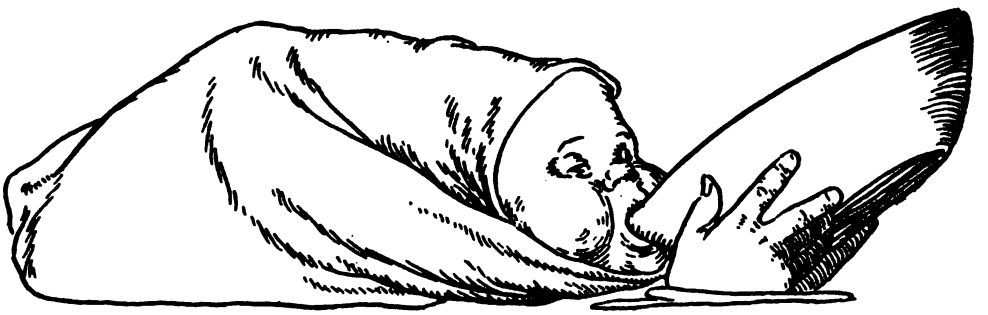
that they should be all of them gulched up, without losing any thing; to this effect they invited all the Burguers of Sainais, of Suille, of the Roche-clermand, of Vaugaudry, without omitting the Boudray, Monpensier, the Guedevede, and other their neighbours, all stiffe drinkers, brave fellows, and good players at the kyles. The good man Grangousier took great pleasure in their company, and commanded there should be no want nor pinching for any thing: neverthelesse he bade his wife eate sparingly, because she was near her time, and that these tripes were no very commendable meat: they would faine (said he) be at the chewing of ordure, that would eat the case wherein it was. Notwithstanding these admonitions, she did eate sixteen quarters, two bushels, three pecks and a pipkin full: O the fair fecality, wherewith she swelled, by the ingrediency of such shitten stuffe!

After dinner they all went out in a hurle, to the grove of the willows, where on the green grasse, to the sound of the merry Flutes, and pleasant Bagpipes, they danced so gallantly, that it was a sweet and heavenly sport to see them so frolick.



CHAPTER V

The Discourse of the Drinkers

THEN did they fall upon the chat of victuals and some belly furniture to be snatched at in the very same place, which purpose was no sooner mentioned, but forthwith began flaggons to go, gammons to trot, goblets to fly, great bowles to ting, glasses to ring, draw, reach, fill, mixe, give it me without water, so my friend, so, whip me off this glasse neatly, bring me hither some claret, a full weeping glasse till it run over, a cessation and truce with thirst. Ha, thou false Fever, wilt thou not be gone? by my figgins, godmother, I cannot as yet enter in the humour of being merry, nor drink so currantly as I would. You have catch'd a cold, gamer, yea forsooth, Sir; by the belly of Sanct Buf, let us talk of our drink, I never drink but at my hours, like the Pope's Mule, and I never drink but in my breviary, like a faire father Gardien. Which was first, thirst or drinking? Thirst, for who in the time of innocence would have drunk without being athirst? nay, Sir, it was drinking; for *privatio præsupponit habitum.* I am learned, you see: *Fœcundi calices quem non fecere disertum?* we poor innocents drink but too much without thirst: not I truly, who am a sinner, for I never drink without thirst, either present or future, to prevent it, as you know, I drink for the thirst to come; I drink eternally, this is to me an eternity of drinking, and drinking of eternity; let us sing, let us drink, and tune up our round-lays; where is my funnel? What, it seems I do not

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drink but by an Attourney? do you wet yourselves to dry, or do you dry to wet you? pish, I understand not the rhethorick (Theorick, I should say) but I help my self somewhat by the practice. Baste, enough, I sup, I wet, I humect, I moisten my gullet, I drink, and all for fear of dying; drink alwayes and you shall never die: if I drink not, I am a ground dry, gravelled and spent, I am stark dead without drink, and my soul ready to flie into some marish amongst Frogs; the soul never dwells in a dry place, drouth kills it. O you butlers, creators of new formes, make me of no drinker a drinker, a perennity and everlastingnesse of sprinkling, and bedewing me through these my parched and sinnewy bowels; he drinks in vaine, that feels not the pleasure of it; this entereth into my veines, the pissing tooles and urinal vessels shall have nothing of it. I would willingly wash the tripes of the calf, which I apparelled this morning. I have pretty well now balasted my stomack, and stuft my paunch: if the papers of my bonds and bills could drink as well as I do, my creditors would not want for wine when they come to see me, or when they are to make any formal exhibition of their rights to what of me they can demand; this hand of yours spoyles your nose, O how many other such will enter here before this go out, what, drink so shallow, it is enough to break both girds and pettrel, this is called a cup of dissimulation, or flaggonal hypocrisie.

What difference is there between a bottle and a flaggon? great difference, for the bottle is stopped and shut up with a stoppel, but the flaggon with a vice, bravely and well plaid upon the words, Our fathers drank lustily, and emptied their cans; well cack'd, well sung; come, let us drink: will you send nothing to the river, here is one going to wash the tripes: I drink no more than a spunge, I drink like a Templer Knight: and I, *tanquam sponsus*, and I, *sicut terra sine aqua*, give me a synonymon for a gammon of bacon? it is the compulsory of drinkers: it is a pully; by a pully-rope wine is let down into a cellar, and by a gammon into the stomach, hei! now boyes hither, some drink, some drink, there is no trouble in it, *respice personam, pone pro duos, bus non est in usu.* If I could get up as well as I can swallow down, I had been long ere now very high in the aire.

Thus became Tom Tosse-pot rich, thus went in the Taylors stitch: thus did Bacchus conquer th' Inde thus Philosophy, Melinde: a little raine allayes a great deale of winde: long tipling breaks the thunder. But if there came such liquor from my ballock, would you not willingly thereafter suck the udder whence it issued; here, page, fill; I prethee, forget me not when it comes to my turne, and I will enter the election I have made of thee into the very register of my heart, sup, Guillot, and spare not, there is yet somewhat in the pot. I appeale from thirst, and disclaim its jurisdiction. Page sue out my appeale in forme, this remnant in the bottome of the glasse must follow its Leader. I was wont heretofore to drink out all, but now I leave nothing. Let us not make too much haste, it is requisite we carry all along with us; hey day, here are tripes fit for our sport, and in earnest excellent Gode-billios of the dun Oxe (you know) with the black streak. O for God's sake let us lash them soundly, yet thriftily. Drink, or I will. No, no, drink I beseech you; sparrows will not eate unlesse you bob them on the taile, nor can I drink if I be not fairly spoke to. The concavities of my body are like another Hell for their capacity. Lagonædatera, there is not a corner, nor cunniborow in all my body where this wine doth not ferret out my thirst. Ho, this will bang it soundly, but this shall banish it utterly. Let us winde our hornes by the sound of flaggons and bottles, and cry aloud, that whoever hath lost his thirst, come not hither to seek it. Long clysters of drinking are to be voided without doors: the great God made the Planets, and we make the platters neat. I have the word of the Gospel in my mouth, Sitio. The stone called Asbestos, is not more unquenchable, then the thirst of my paternitie.

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RING, DRAW, REACH, FILL, AND MIXE

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Appetite comes with eating saies Angeston, but the thirst goes away with drinking. I have a remedy against thirst, quite contrary to that which is good against the biting of a mad dog. Keep running after a Dog, and he will never bite you, drink alwayes before the thirst, and it will never come upon you. There I catch you, I awake you. Argus had a hundred eyes for his sight, a butler should have (like Briareus) a hundred hands wherewith to fill us wine indefatigably. Hey now lads, let us moisten our selves, it will be time to dry hereafter. White wine here, wine boyes, poure out all in the name of Lucifer, fill here you, fill and fill (pescods on you) till it be full. My tongue peels. Lanstrinque, to thee, Countreyman, I drink to thee good fellow, camarade to thee, lustie, lively, Ha, la, la, that was drunk to some purpose, and bravely gulped over. *O lachryma Christi*, it is of the best grape; 'faith, pure Greek, Greek, O the fine white wine, upon my conscience it is a kinde of taffatas wine, hin, hin, it is of one eare, well wrought, and of good wooll; courage, camrade, up thy heart billy, we will not be beasted at this bout, for I have got one trick, *ex hoc in hoc*, there is no inchantment, nor charme there, every one of you hath seene it, my prentiship is out, I am a free man at this trade. I am prester mast, (Prish)-Brum I should say master past. O the drinkers, those that are a dry, O poore thirsty souls, good Page my friend, fill me here some, and crowne the wine, I pray thee, like a Cardinal, *Natura abhorret vacuum*. Would you say that a flie could drink in this, this is after the fashion of Swisserland, clear off, neat, supernaculum, come, therefore blades to this divine liquor, and celestial juyce, swill it over heartily, and spare not, it is a decoction of Nectar and Ambrosia.

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CHAPTER VI

How Gargantua was borne in a strange Manner

WHILEST they were on this discourse, and pleasant tattle of drinking, Gargamelle began to be a little unwell in her lower parts; whereupon Grangousier arose from off the grasse, and fell to comfort her very honestly and kindly, suspecting that she was in travel, and told her that it was best for her to sit down upon the grasse under the willows, because she was like very shortly to see young feet, and that therefore it was convenient she should pluck up her spirits, and take a good heart of new at the fresh arrival of her baby, saying to her withal, that although the paine was somewhat grievous to her, it would be but of short continuance, and that the succeeding joy would quickly remove that sorrow, in such sort that she should not so much as remember it. On with a sheeps courage (quoth he), dispatch this boy, and we will speedily fall to work for the making of another. Ha (said she) so well as you speak at your own ease, you that are men; well then, in the name of God, i 'le do my best, seeing that you will have it so, but would to God that it were cut off from you: What? (said Grangousier) Ha (said she,) you are a good man indeed, you understand it well enough; what, my member? (said he) by the goats blood, if it please you that shall be done instantly, cause bring hither a knife; alas, (said she,) the Lord forbid, I pray Jesus to forgive me, I did not say it from my heart, therefore let it alone, and do not do it neither more nor lesse any kinde of harme for my speaking so to you; but I am like to have work enough to do to day, and all for your member, yet God blesse you and it.

Courage, courage (said he) take you no care of the matter, let the four formost oxen do the work. I will yet go drink one whiffe more, and if in the meane time any thing befall you that may require my presence, I will be so near to you, that, at the first whistling in your fist, I shall be with you forthwith: a little while after she began to groane, lament and cry, then suddenly came the midwives from all quarters, who groping her below, found some peloderies, which was a certaine filthy stuffe, and of a taste truly bad enough, this they thought had been the childe, but it was her fundament, that was slipt out with the mollification of her streight intrall, which you call the bum-gut, and that meerly by eating of too many tripes, as we have shewed you before: whereupon an old ugly trot in the company, who had the repute of an expert she-Physician, and was come from Brispaille, near to Saint Gnou, three score years before, made her so horrible a restrictive and binding medicine, and whereby all her *larris*, arse-pipes and conduits were so opilated, stopped, obstructed, and contracted, that you could hardily have opened and enlarged them with your teeth, which is a terrible thing to think upon; seeing the Devill at the masse at Saint Martins was puzled with the like task, when with his teeth he had lengthened out the parchment whereon he wrote the tittle tattle of two young mangy whoores; by this inconvenient the cotyledons of her matrix were presently loosed, through which the childe sprung up and leapt, and so entering into the hollow veine, did climbe by the diaphragm even above her shoulders, where that veine divides it self into two, and from thence taking his way towards the left side, issued forth at her left eare; as soone as he was borne, he cried not as other babes use to do, *miez, miez, miez, miez*, but with a high, sturdy, and big voice shouted aloud, Some drink, some drink, some drink, as inviting all the world to drink with him; the noise hereof was so

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AN UGLY OLD TROT

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extreamly great, that it was heard in both the Countreys at once, of Beauce and Bibarois.

I doubt me, that you do not throughly beleeve the truth of this strange nativity; though you believe it not, I care not much: but an honest man, and of good judgement beleeveth still what is told him, and that which he findes written.

Is this beyond our Law? or our faith against reason or the holy Scripture? For my part, I finde nothing in the sacred Bible that is against it; but tell me, if it had been the will of God, would you say that he could not do it? Ha, for favour sake, (I beseech you) never emberlucock or inpulregafize your spirits with these vaine thoughts and idle conceits; for I tell you, it is not impossible with God, and if he pleased all women henceforth should bring forth their children at the eare; was not Bacchus engendred out of the very thigh of Jupiter? did not Roquetaillade come out at his mothers heele and Crocmoush from the slipper of his nurse? was not Minerva born of the braine, even through the eare of Jove? Adonis of the bark of a Myrre-tree; and Castor and Pollux of the doupe of that Egge which was laid and hatched by Leda? But you would wonder more, and with farre greater amazement, if I should now present you with that chapter of Plinius, wherein he treateth of strange births, and contrary to nature, and yet am not I so impudent a lier as he was. Reade the seventh book of his *Natural History*, chapt. 3., and trouble not my head any more about this.

CHAPTER VII

After what Manner Gargantua had his Name given him, and how he tippled, bibbed, and curried the Canne

THE good man Grangousier drinking and making merry with the rest, heard the horrible noise which his sonne had made as he entered into the light of this world, when he cried out, Some drink, some drink, some drink; whereupon he said in French, *Que grand tu as et souple le gousier*, that is to say, How great and nimble a throat thou hast; which the company hearing said, that verily the childe ought to be called Gargantua; because it was the first word that after his birth his father had spoken in imitation, and at the example, of the ancient Hebrewes, whereunto he condescended, and his mother was very well pleased therewith; in the meanwhile to quiete the childe, they gave him to drink a tirelaregot, that is, till his throat was like to crack with it; then was he carried to the Font, and there baptized, according to the manner of good Christians.

Immediately thereafter were appointed for him seventeen thousand, nine hundred, and thirteen Cowes of the townes of Pautille and Breemond to furnish him with milk in ordinary, for it was impossible to finde a nurse sufficient for him in all the Countrey, considering the great quantity of milk that was requisite for his nourishment; although there were not wanting some Doctors of the opinion of Scotus, who affirmed that his own mother gave him suck, and that she could draw out of her breasts one thousand, four hundred, two pipes, and nine pailes of milke at every time.

Which indeed is not probable, and this point hath been found duggishly scandalous and offensive to tender eares, for that it savoured a little of Heresie, thus was he handled for one yeare and ten moneths, after which time by the advice of Physicians, they began to carry him, and then was made for him a fine little cart

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drawn with Oxen, of the invention of Jan Denio, wherein they led him hither and thither with great joy, and he was worth the seeing; for he was a fine boy, had a burly physnomie, and almost ten chins; he cried very little, but beshit himself every hour: for to speak truly of him, he was wonderfully flegmatick in his posteriors, both by reason of his natural complexion, and the accidental disposition which had befallen him by his too much quaffing of the septembral juyce. Yet without a cause did not he sup one drop; for if he happened to be vexed, angry, displeased, or sorry; if he did fret, if he did weep, if he did cry, and what grievous quarter soever he kept, in bringing him some drink, he would be instantly pacified, reseated in his own temper, in a good humour againe, and as still and quiet as ever. One of his governesses told me (swearing by her fig) how he was so accustomed to this kinde of way, that, at the sound of pintes and flaggons, he would on a sudden fall into an extasie, as if he had then tasted of the joyes of Paradise: so that they upon consideration of this his divine complexion, would every morning, to cheare him up, play with a knife upon the glasses, on the bottles with their stopples, and on the pottle-pots with their lids and covers, at the sound whereof he became gay, did leap for joy, would loll and rock himself in the cradle, then nod with his head, monocording with his fingers, and barytonising with his taile.

CHAPTER VIII

How they apparelled Gargantua

BEING of this age, his father ordained to have clothes made to him in his owne livery, which was white and blew. To work then went the Tailors, and with great expedition were those clothes made, cut, and sewed, according to the fashion that was then in request. I finde by the ancient Records or Pancarts, to be seene in the chamber of accounts, or Count of the exchequer at Montsoreo, that he was accoutred in manner as followeth. To make him every shirt of his were taken up nine hundred ells of Chatelero linnen, and two hundred for the guissets, in manner of cushions, which they put under his arm-pits; his shirt was not gathered nor plaited, for the plaiting of shirts was not found out, till the seamsters (when the point of their needles was broken) began to work and occupie with the taile; there were taken up for his doublet, eight hundred and thirteen ells of white Satin, and for his points fifteen hundred and nine dogs skins and a half. Then was it that men began to tie their breeches to their doublets, and not their doublets to their breeches: for it is against nature, as hath most amply been shewed by Ockam upon the exponibles of Master Hautechaussade.

For his breeches were taken up eleven hundred and five ells, and a third of white

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HE WOULD FALL INTO AN EXTASIE

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broad cloth; they were cut in forme of pillars, chamfered, channel'd and pinked behinde, that they might not over-heat his reines: and were within the panes, puffed out with the lining of as much blew damask as was needful: and remark, that he had very good Leg-harnish, proportionable to the rest of his stature.

For his Codpeece were used sixteen ells, and a quarter of the same cloth, and it was fashioned on the top like unto a Triumphant Arch, most gallantly fastened with two enamell'd Clasps, in each of which was set a great Emerauld, as big as an Orange; for, as sayes Orpheus, *lib. de lapidibus*, and Plinius, *libr. ultimo*, it hath an erective vertue and comfortative of the natural member. The exiture, out-jecting or out-standing of his Codpeece, was of the length of a yard, jagged and pinked, and withal bagging, and strouting out with the blew damask lining, after the manner of his breeches; but had you seen the faire Embroyderie of the small needle-work purle, and the curiously interlaced knots, by the Goldsmiths Art, set out and trimmed with rich Diamonds, precious Rubies, fine Turquoises, costly Emeraulds, and Persian pearles; you would have compared it to a faire Cornucopia, or Horne of abundance, such as you see in Anticks, or as Rhea gave to the two Nymphs, Amalthea and Ida, the Nurses of Jupiter.

And like to that Horn of abundance, it was still gallant, succulent, droppie, sappie, pithie, lively, alwayes flourishing, alwayes fructifying, full of juice, full of flower, full of fruit, and all manner of delight. I avow God, it would have done one good to have seen him, but I will tell you more of him in the book which I have made of the dignity of Codpieces. One thing I will tell you, that, as it was both long and large, so was it well furnished and victualled within, nothing like unto the hypocritical Codpieces of some fond Wooers, and Wench-courters, which are stuffed only with wind, to the great prejudice of the female sexe.

For his shoes, were taken up foure hundred and six elles of blew Crimson-velvet, and were very neatly cut by parallel lines, joyned in uniforme cylindres: for the soling of them were made use of eleven hundred Hides of brown Cowes, shapen like the taile of a Keeling.

For his coate were taken up eighteen hundred elles of blew velvet, died in grain, embroidered in its borders with faire Gilliflowers, in the middle decked with silver purle, intermixed with plates of gold, and store of pearles, hereby shewing, that in his time he would prove an especial good fellow, and singular whip-can.

His girdle was made of three hundred elles and a halfe of silken serge, half white and halfe blew, if I mistake it not. His sword was not of Valentia, nor his dagger of Saragosa, for his father could not endure these *hidalgos borrachos maranisados como diablos:* but he had a faire sword made of wood, and the dagger of borled leather, as well painted and guilded as any man could wish.

His purse was made of the cod of an Elephant, which was given him by Herre Præcontal, Proconsul of Lybia.

For his Gown were employed nine thousand six hundred elles, wanting two thirds, of blew velvet, as before, all so diagonally purled, that by true perspective issued thence an unnamed colour, like that you see in the necks of Turtle-doves or Turkie-cocks, which wonderfully rejoyceth the eyes of the beholders. For his Bonnet or Cap were taken up three hundred two elles, and a quarter of white velvet, and the forme thereof was wide and round, of the bignesse of his head; for his father said, that the Caps of the Mirabaise fashion, made like the cover of a pastie, would one time or other bring a mischief on those that wore them. For his Plume, he wore a faire great blew feather, plucked from a Onocrotal of the countrey of Hircania the wilde, very prettily hanging downe over his right eare: for the Jewel or broach which in his Cap he carried, he had in a Cake of gold, weighing three score and eight marks, a faire piece

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enamell'd, wherein was portrayed a mans body with two heads, looking towards one another, foure armes, foure feet, two arses, such as Plato, in *Symposio*, sayes was the mystical beginning of mans nature; and about it was written in Ionick letters, Ἀγάπη οὐ ζητεῖ τὰ ἑαυτῆς, or rather, Ἀνὴρ καὶ γυνὴ ζυγάδα ἄνθρωπος ἰδιαίτατα, that is, *Vir et Mulier junctim propriissime homo.* To wear about his neck, he had a golden chaine, weighing twenty five thousand and sixty three marks of gold, the links thereof being made after the manner of great berries, amongst which were set in work green Jaspers ingraven, and cut Dragon-like, all invironed with beams and sparks, as king Nicepsos of old was wont to weare them, and it reached down to the very bust of the rising of his belly, whereby he reaped great benefit all his life long, as the Greek Physicians know well enough. For his Gloves were put in work sixteen Otters skins, and three of lougarous or men-eating wolves, for the bordering of them: and of this stuffe were they made, by the appointment of the Cabalists of Sanlono. As for the Rings which his father would have him to weare to renew the ancient mark of Nobility, He had on the forefinger of his left hand a Carbuncle as big as an Ostrige's Egge, inchased very daintily in gold of the finenesse of a Turkie Seraph. Upon the middle finger of the same hand, he had a Ring made of foure metals together, of the strongest fashion that ever was seen; so that the steel did not crash against the gold, nor the silver crush the copper. All this was made by Captain Chappius, and Alcofribas his good agent. On the medical finger of his right hand, he had a Ring made Spirewayes, wherein was set a perfect baleu rubie, a pointed Diamond, and a Physon Emerald, of an inestimable value; for Hans-carvel, the king of Melindas Jeweller, esteemed them at the rate of threescore nine millions, eight hundred ninety foure thousand and eighteen French Crowns of Berrie, and at so much did the foucres of Auspurg prize them.

CHAPTER IX

The Colours and Liveries of Gargantua

GARGANTUAS colours were white and blew, as I have shewed you before, by which his father would give us to understand, that his sonne to him was a heavenly joy, for the white did signifie gladnesse, pleasure, delight, and rejoycing, and the blew, celestial things. I know well enough, that in reading this you laugh at the old drinker, and hold this exposition of colours to be very extravagant, and utterly disagreeable to reason, because white is said to signifie faith, and blew constancy. But without moving, vexing, heating or putting you in a chafe, (for the weather is dangerous) answer me if it please you; for no other compulsory way of arguing will I use towards you, or any else; only now and then I will mention a word or two of my bottle. What is it that induceth you? what stirs you up to believe, or who told you that white signifieth faith, and blew, constancy? An old paultry book, say you, sold by the hawking Pedlars and Balladmongers, entituled *The Blason of Colours*: Who made it? whoever it was, he was wise in that he did not set his name to it: but, besides, I know not what I should rather admire in him, his presumption or his sottishnesse: his presumption and overweening, for that he should without reason, without cause, or without any appearance of truth, have dared to prescribe by his private authority, what things should be denotated and signified by the colour: which is the custome of Tyrants, who will have their will to bear sway

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in stead of equity; and not of the wise and learned, who with the evidence of reason satisfie their Readers: His sottishnesse and want of spirit, in that he thought, that without any other demonstration or sufficient argument, the world would be pleased to make his blockish, and ridiculous impositions the rule of their devices. In effect, (according to the Proverb, To a shitten taile failes never ordurre), he hath found (it seems) some simple Ninnie in those rude times of old, when the wearing of high round Bonnets was in fashion, who gave some trust to his writings, according to which they carved and ingraved their apophthegms and motto's, trapped and caparisoned their Mules and Sumpter-horses, apparelled their Pages, quartered their breeches, bordered their gloves, fring'd the courtains and vallens of their beds, painted their ensignes, composed songs, and which is worse, placed many deceitful juglings, and unworthy base tricks undiscoveredly, amongst the very chastest Matrons, and most reverend Sciences. In the like darknesse and mist of ignorance, are wrapped up these vainglorious Courtiers, and name-transposers, who going about in their impresa's, to signifie *esperance*, (that is, hope) have portrayed a sphere and birds pennes for peines: *Ancholie* (which is the flower colombine) for melancholy: A waning Moon or Cressant, to shew the increasing or rising of ones fortune; A bench rotten and broken, to signifie bankrout: *non* and a *corslet* for *non dur habit*, (otherwise *non durabit*, it shall not last) *un lit sans ciel*, that is, a bed without a testerne, for *un licencié*, a graduated person, as, Batchelour in Divinity, or utter Barrester at law; which are æquivocals so absurd and witlesse, so barbarous and clownish, that a foxes taile should be fastened to the neck-piece of, and a Vizard, made of a Cowsheard, given to every one that henceforth should offer, after the restitution of learning, to make use of any such fopperies in France, by the same reasons (if reasons I should call them, and not ravings rather, and idle triflings about words,) might I cause paint a panier, to signifie that I am in peine: a Mustard-pot, that my heart tarries much for't: one pissing upwards for a Bishop: the bottom of a paire of breeches for a vessel full of farthings—a Codpiece for the office of the Clerks of the sentences, decrees or judgements, or rather (as the English beares it,) for the taile of a Cod-fish; and a dogs turd, for the dainty turret, wherein lies the love of my sweet heart. Farre otherwise did heretofore the Sages of Egypt, when they wrote by letters, which they called Hieroglyphicks, which none understood who were not skilled in the vertue, propertie and nature of the things represented by them: of which Orus Apollon hath in Greek composed two books, and Polyphilus in his dream of love, set down more: In France you have a taste of them, in the device or impresa of my Lord Admiral, which was carried before that time by Octavian Augustus. But my little skiffe alongst these unpleasant gulphs and sholes, will saile no further, therefore must I return to the Port from whence I came: yet do I hope one day to write more at large of these things, and to shew both by Philosophical arguments and authorities, received and approved of by and from all antiquity, what, and how many colours there are in nature, and what may be signified by every one of them, if God save the mould of my Cap, which is my best Winepot, as my Grandame said.

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CHAPTER X

Of that which is signified by the Colours, White and Blew

THE white therefore signifieth joy, solace and gladnesse, and that not at random, but upon just and very good grounds: which you may perceive to be true, if laying aside all prejudicate affections, you will but give eare to what presently I shall expound unto you.

Aristotle saith, that supposing two things contrary in their kinde, as good and evill, vertue and vice, heat and cold, white and black, pleasure and pain, joy and grief: And so of others, if you couple them in such manner, that the contrary of one kinde may agree in reason with the contrary of the other, it must follow by consequence, that the other contrary must answer to the remnant opposite to that wherewith it is conferred; as for example, vertue and vice are contrary in one kinde, so are good and evil: if one of the contraries of the first kinde, be consonant to one of those of the second, as vertue and goodnesse, for it is clear that vertue is good, so shall the other two contraries, (which are evil and vice) have the same connexion, for vice is evil,

This Logical rule being understood, take these two contraries, joy and sadnesse: then these other two, white and black, for they are Physically contrary; if so be, then, that black do signifie grief, by good reason then should white import joy. Nor is this signification instituted by humane imposition, but by the universal consent of the world received, which Philosophers call Jus Gentium, the Law of Nations, or an uncontrolable right of force in all countreyes whatsoever: for you know well enough, that all people, and all languages and nations, (except the ancient Syracusans, and certain Argives, who had crosse and thwarting soules) when they mean outwardly to give evidence of their sorrow, go in black; and all mourning is done with black, which general consent is not without some argument, and reason in nature, the which every man may by himself very suddenly comprehend, without the instruction of any; and this we call the Law of nature: By vertue of the same natural instinct, we know that by white all the world hath understood joy, gladnesse, mirth, pleasure, and delight. In former times, the Thracians and Grecians did mark their good, propitious, and fortunate dayes with white stones: and their sad, dismal, and unfortunate ones with black; is not the night mournful, sad and melancholick? it is black and dark by the privation of light; doth not the light comfort all the world? and it is more white then any thing else, which to prove, I could direct you to the book of Laurentius Valla against Bartolus; but an Evangelical testimony I hope will content you, Matth. 17. it is said, that at the transfiguration of our Lord, *Vestimenta ejus facta sunt alba sicut lux*, his apparel was made white like the light, by which lightsome whitenesse he gave his three Apostles to understand the Idea and figure of the eternal joyes; for by the light are all men comforted, according to the word of the old woman, who although she had never a tooth in her head, was wont to say, *Bona lux*: and Tobit, chap. 5. after he had lost his sight, when Raphael saluted him, answered, 'What joy can I have, that do not see the light of Heaven?' In that colour did the Angels testifie the joy of the whole world, at the resurrection of our Saviour, John 20. and at his Ascension, Acts 1. with the like colour of vesture did St. John the Evangelist, Apoc. 4. 7. see the faithful clothed in the heavenly and blissed Jerusalem.

Reade the ancient both Greek and Latine histories, and you shall finde, that the towne of Alba, (the first patern of Rome,) was founded, and so named by reason of a

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white sow that was seen there: You shall likewise finde in those stories, that when any man, after he had vanquished his enemies, was by decree of the Senate to enter into Rome triumphantly, he usually rode in a chariot drawn by white horses: which in the ovation triumph was also the custome; for by no signe or colour would they so significantly expresse the joy of their coming, as by the white. You shall there also finde, how Pericles, the General of the Athenians, would needs have that part of his Army, unto whose lot befel the white beanes, to spend the whole day in mirth, pleasure and ease, whilest the rest were a fighting. A thousand other examples and places could I alledge to this purpose, but that it is not here where I should do it.

By understanding hereof, you may resolve one Problem, which Alexander Aphrodiseus hath accounted unanswerable, why the Lion, who with his only cry and roaring affrights all beasts, dreads and feareth only a white cock? For (as Proclus saith, *libro de Sacrificio et Magia*) it is because the presence of the vertue of the sunne, which is the Organ and Promptuarie of all terrestrial and syderial light, doth more symbolize and agree with a white cock, as well in regard of that colour, as of his property and specifical quality, then with a Lion. He saith furthermore, that Devils have been often seen in the shape of Lions, which at the sight of a white cock have presently vanished. This is the cause, why Galli or Gallices (so are the Frenchmen called, because they are naturally white as milk, which the Greeks call Gala) do willingly weare in their Caps white feathers, for by nature they are of a candid disposition, merrie, kinde, gracious and well-beloved, and for their cognizance and armes have the whitest flower of any, the Flower de luce or Lilie. If you demand, how, by white, nature would have us understand joy and gladnesse? I answer, that the analogy and uniformity is thus, for, as the white doth outwardly disperse and scatter the rayes of the sight, whereby the optick spirits are manifestly dissolved, according to the opinion of Aristotle in his Problemes and perspective Treatises; as you may likewise perceive by experience, when you passe over mountains covered with snow, how you will complain that you cannot see well: as Xenophon writes to have hapned to his men, and as Galen very largely declareth, lib. 10. *de usu partium*: Just so the heart with excessive joy is inwardly dilated, and suffereth a manifest resolution of the vital spirits, which may go so farre on, that it may thereby be deprived of its nourishment, and by consequence of life itself. By this Pericharie or extremity of gladnesse, as Galen saith, lib. 12. *method*, lib. 5. *de locis affectis*, and lib. 2. *de symptomatum causis*. And as it hath come to passe in former times, witnesse Marcus Tullius, lib. 1. *quæst Tuscul.* Verrius, Aristotle, Titus Livius, in his relation of the battel of Cannae, Plinius, lib. 7. cap. 32. and 34. A. Gellius, lib. 3. c. 15, and many other Writers, of Diagoras the Rhodian, Chilon, Sophocles, Dionysius the tyrant of Sicilie, Philippides, Philemon, Polycrates, Philistion, M. Juventi, and others who died with joy, and as Avicen speaketh, in 2 *canon et lib. de virib. cordis*, of the Saffron, that it doth so rejoyce the heart, that, if you take of it excessively, it will by a superfluous resolution and dilatation deprive it altogether of life. Here peruse Alex. Aphrodiseus, lib. 1. *Probl.* cap. 19, and that for a cause. But what? it seems I am entred further into this point then I intended at the first; Here, therefore, will I strike saile, referring the rest to that book of mine, which handleth this matter to the full. Mean while, in a word I will tell you, that blew doth certainly signifie Heaven and heavenly things, by the same very tokens and symbols, that white signifieth joy and pleasure.

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CHAPTER XI

Of the Youthful Age of Gargantua

GARGANTUA from three yeares upwards unto five, was brought up and instructed in all convenient discipline, by the commandment of his father; and spent that time like the other little children of the countrey, that is, in drinking, eating and sleeping: in eating, sleeping and drinking: and in sleeping, drinking and eating: still he wallowed and rowled up and down himself in the mire and dirt: he blurred and sullied his nose with filth: he blotted and smutch't his face with any kinde of scurvie stuffe, he trode down his shoes in the heele: At the flies he did oftentimes yawn, and ran very heartily after the Butterflies, the Empire whereof belonged to his father. He pissed in his shoes, shit in his shirt, and wiped his nose on his sleeve: He did let his snot and snivel fall in his pottage, and dabled, padled and slabbered every where: He would drink in his slipper, and ordinarily rub his belly against a Panier: He sharpened his teeth with a top, washed his hands with his broth, and combed his head with a bole: He would sit down betwixt two stooles, and his arse to the ground, would cover himself with a wet sack, and drink in eating of his soupe: He did eate his Cake sometimes without bread, would bite in laughing, and laugh in biting; Oftentimes did he spit in the basin, and fart for fatnesse; pisse against the Sunne, and hide himself in the water for fear of raine. He would strike out of the cold iron, be often in the dumps, and frig and wriggle it. He would flay the Fox, say the Apes Paternoster, return to his sheep, and turn the Hogs to the Hay: He would beat the Dogs before the Lion, put the Plough before the Oxen, and claw where it did not itch; He would pump one to draw somewhat out of him, by griping all would hold fast nothing, and alwayes eat his white bread first. He shoo'd the Geese, kept a self-tickling to make himself laugh, and was very stedable in the Kitchen: made a mock at the gods, would cause sing Magnificat at Matines, and found it very convenient so to do; He would eat cabbage, and shite beets, knew flies in a dish of milk, and would make them lose their feet: He would scrape paper, blur parchment, then run away as hard as he could: He would pul at the Kids leather, or vomit up his dinner, then reckon without his Host; He would beat the bushes without catching the birds, thought the Moon was made of green cheese, and that bladders are lanternes: out of one sack he would take two moutures or fees for grinding; would act the Asses part to get some bran, and of his fist would make a Mallet: He took the cranes at the first leap, and would have the Mail-coats to be made link after link: He alwayes looked a given horse in the mouth, leaped from the cock to the asse, and put one ripe between two green: By robbing Peter he payed Paul, he kept the Moon from the wolves, and hoped to catch Larks if ever the Heavens should fall: He did make of necessity vertue, of such bread such pottage, and cared as little for the peeled as for the shaven: Every morning he did cast up his gorge, and his fathers little dogs eat out of the dish with him, and he with them: He would bite their eares, and they would scratch his nose: he would blow in their arses, and they would lick his chaps. But hearken, good fellows, the spigot ill betake you, and whirle round your braines, if you do not give eare: This little Lecher was alwayes groping his Nurses and Governesses, upside down, arswersie, topsiturvie, harrii-bourrquet, with a Yacco haick, hyck gio, handling them very rudely in jumbling and tumbling them to keep them going; for he had already begun to

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exercise the tooles, and put his Codpiece in practice; which Codpiece, or Braguette, his Governesses did every day deck up and adorn with faire nosegayes, curious rubies, sweet flowers, and fine silken tufts, and very pleasantly would passe their time, in taking you know what between their fingers, and dandling it, till it did revive and creep up to the bulk and stiffenesse of a suppository, or streat magdaleon, which is a hard rowled up salve spread upon leather. Then did they burst out in laughing, when they saw it lift up its eares, as if the sport had liked them; one of them would call it her little dille, her staffe of love, her quillety, her faucetin, her dandilollie: Another, her peen, her jolly kyle, her bableret, her membretoon, her quickset Imp: another again, her branch of coral, her female adamant, her placket-racket, her cyprian scepter, her jewel for Ladies: and some of the other women would give it these names, my bunguetee, my stopple too, my busherusher, my gallant wimble, my pretty boarer, my coney-borow-ferret, my little piercer, my augretine, my dangling hangers, down right to it, stiffe and stout, in and to, my pusher, dresser, pouting stick, my hony pipe, my pretty pillicock, linkie pinkie, futilletie, my lustie andouille, and crimson chitterlin, my little couille bredouille, my pretty rogue, and so forth: It belongs to me, said one: It is mine, said the other: What, quoth a third, shall I have no share in it? by my faith, I will cut it then. Ha, to cut it, (said the other,) would hurt him; Madam, do you cut little children's things? were his cut off, he would be then *Monsieur sans queue*, the curtail'd Master. And that he might play and sport himself after the manner of the other little children of the countrey, they made him a faire weather whirljack, of the wings of the windmil of Myrebalais.

CHAPTER XII

Of Gargantuas Wooden Horses

AFTERWARDS, that he might be all his lifetime a good Rider, they made to him a faire great horse of wood, which he did make leap, curvete, yerk out behinde, and skip forward, all at a time: to pace, trot, rack, gallop, amble, to play the hobbie, the hackney-guelding: go the gate of the camel, and of the wilde asse. He made him also change his colour of hair, as the Monks of Coultibo, (according to the variety of their holy-days) use to do their clothes, from bay, brown, to sorrel, dapple-gray, mouse-dun, deer-colour, roan, cow-colour, gingioline, skued colour, pybal'd, and the colour of the savage elk.

Himself of an huge big post made a hunting nag; and another for daily service, of the beam of a Vinepress: and of a great Oak made up a mule, with a footcloth, for his chamber. Besides this, he had ten or twelve spare horses, and seven horses

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for post; and all these were lodged in his own chamber, close by his bed-side. One day the Lord of Breadinbag came to visit his father in great bravery, and with a gallant traine: and at the same time, to see him came likewise the Duke of Freemeale, and the Earl of Wetgullet. The house truly for so many guests at once was somewhat narrow, but especially the stables; whereupon the steward and harbinger of the said Lord Breadinbag, to know if there were any other empty stables in the house, came to Gargantua, a little young lad, and secretly asked him where the stables of the great horses were, thinking that children would be ready to tell all? Then he led them up along the stairs of the Castle, passing by the second Hall unto a broad great Gallery, by which they entred into a large Tower, and as they were going up at another paire of staires, said the harbinger to the steward, This childe deceives us, for the stables are never on the top of the house: You may be mistaken, (said the steward,) for I know some places at Lyons, at the Basmette, at Chaunon, and elsewhere, which have their stables at the very tops of the houses, so it may be, that behinde the house there is a way to come to this ascent, but I will question with him further. Then said he to Gargantua, My pretty little boy, whither do you lead us? To the stable, (said he,) of my great horses, we are almost come to it, we have but these staires to go up at, then leading them alongst another great Hall, he brought them into his chamber, and opening the door said unto them, This is the stable that you ask for: this is my gennet, this is my gelding, this is my courser, and this is my hackney, and laid on them with a great Leaver: I will bestow upon you, (said he,) this Frizeland horse, I had him from Francfort, yet will I give him you; for he is a pretty little nagge, and will go very well, with a tessel of goosehawk, halfe a dozen of spaniels, and a brace of grey-hounds, thus are you King of the hares and partridges for all this winter. By St. John, (said they,) now we are payed, he hath gleeked us to some purpose, bobbed we are now for ever; I deny it, (said he,) he was not here above three dayes judge you now, whether they had most cause, either to hide their heads for shame, or to laugh at the jest: as they were going down again thus amazed, he asked them, Will you have a whimwham? What is that, said they? It is (said he) five turds to make you a muzzel: To day (said the steward) though we happen to be rosted, we shall not be burnt, for we are pretty well quipped and larded in my opinion. O my jolly daper boy, thou has given us a gudgeon, I hope to see thee Pope before I die: I think so, (said he) my self; and then shall you be a puppie, and this gentle popinjeay a perfect papelard, that is, dissembler; Well, well, (said the harbinger.) But, (said Gargantua,) guesse how many stitches there are in my mother's smock: Sixteen, (quoth the harbinger.) You do not speak gospel, (said Gargantua,) for there is sent before, and sent behinde, and you did not reckon them ill, considering the two under holes. When, (said the harbinger?) Even then, (said Gargantua,) when they made a shovel of your nose to take up a quarter of dirt, and of your throat a funnel, wherewith to put it into another vessel, because the bottom of the old one was out. Cocksbod, (said the steward,) we have met with a Prater. Farewell, (Master tatler) God keep you, so goodly are the words which you come out with, and so fresh in your mouth, that it had need to be salted.

Thus going down in great haste, under the arch of the staires they let fall the great Leaver, which he had put upon their backs, whereupon Gargantua said, What a deedle! you are, (it seems,) but bad horsemen, that suffer your bilder to faile you, when you need him most, if you were to go from hence to Chausas, whether had you rather ride on a gesling, or lead a sow in a Leash? I had rather drink, (said the harbinger,) with this they entered into the lower Hall, where the company was, and relating to them this new story, they made them laugh like a swarm of flies.

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CHAPTER XIII

How Gargantuas wonderful Understanding, became known to his Father Grangousier, by the Invention of a Torchecul or Wipebreech

ABOUT the end of the fifth yeare, Grangousier returning from the conquest of the Canarians, went by the way to see his sonne Gargantua. There was he filled with joy, as such a father might be at the sight of such a childe of his: and whilest he kist him and embrac'd him, he asked many childish questions of him about divers matters, and drank very freely with him and with his governesses, of whom in great earnest, he asked amongst other things, whether they had been careful to keep him clean and sweet? To this Gargantua answered, that he had taken such a course for that himself, that in al the countrey there was not to be found a cleanlier boy then he. How is that, (said Grangousier?) I have, (answered Gargantua,) by a long and curious experience, found out a means to wipe my bum, the most lordly, the most excellent, and the most convenient that ever was seen? What is that, (said Grangousier) how is it? I will tell you by and by, (said Gargantua.) Once I did wipe me with a gentlewomans velvet-mask, and found it to be good; for the softnesse of the silk was very voluptuous and pleasant to my fundament. Another time with one of their Hoods, and in like manner that was comfortable. At another time with a ladies Neck-kerchief, and after that I wiped me with some ear-pieces of hers made of Crimson sattin, but there was such a number of golden spangles in them (turdie round things, a pox take them) that they fetched away all the skin of my taile with a vengeance. Now I wish St. Anthonies fire burn the bum-gut of the Goldsmith that made them, and of her that wore them: This hurt I cured by wiping my self with a Pages cap, garnished with a feather after the Suitsers fashion.

Afterwards, in dunging behinde a bush, I found a March-cat, and with it wiped my breech, but her clawes were so sharp that they scratched and exculcerated all my perinee; Of this I recovered the next morning thereafter, by wiping my self with my mother's gloves, of a most excellent perfume and sent of the Arabian Benin. After that I wiped me with sage, with fennil, with anet, with marjoram, with roses, with gourd-leavs, with beets, with colewort, with leaves of the vine-tree, with mallowes, wool-blade, (which is a tail-scarlet), with latice and with spinage leaves. All this did very great good to my leg. Then with Mercurie, with pursley, with nettles, with comfrey, but that gave me the bloody flux of Lumbardie, which I healed by wiping me with my braguette; Then I wiped my taile in the sheets, in the coverlet, in the curtains, with a cushion, with Arras hangings, with a green carpet, with a table cloth, with a napkin, with a handkerchief, with a combing cloth, in all which I found more pleasure then do the mangy dogs when you rub them. Yea, but, (said Grangousier,) which torchecul didst thou finde to be the best? I was coming to it (said Gargantua,) and by and by shall you heare the *tu autem*, and know the whole mysterie and knot of the matter: I wiped my self with hay, with straw, with thatch-rushes, with flax, with wooll, with paper, but,

Who his foule taile with paper wipes,
Shall at his ballocks leave some chips.

What, (said Grangousier,) my little rogue, hast thou been at the pot, that thou dost rime already? Yes, yes, my lord the king, (answered Gargantua,) I can rime

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gallantly, and rime till I become hoarse with Rheum. Heark, what our Privy sayes to the Skyters:

Shittard
Squirtard
Crackard
Turdous:
Thy bung
Hath flung
Some dung
On us!
Filthard
Cackard
Stinkard,
St. Antonie's fire seize on
thy toane
If thy
Dirty
Dounby
Thou do not wipe ere
thou be gone.

Will you have any more of it? Yes, yes, (answered Grangousier.) Then said Gargantua,

A ROUNDLAY.

In shiting yesday I did know
The sesse I to my arse did owe:
The smell was such came from that slunk,
That I was with it all bestunk:
O had but then some brave Signor
Brought her to me I waited for,
in shiting!
I would have cleft her watergap,
And join'd it close to my flipflap,
Whilest she had with her fingers guarded
My foule Nockandrow, all bemerded
in shiting.

Now say that I can do nothing, by the Merdi, they are not of my making, but I heard them of this good old grandam, that you see here, and ever since have retained them in the budget of my memory.

Let us return to our purpose, (said Grangousier.) What, (said Gargantua,) to skite? No, (said Grangousier,) but to wipe our taile; But, (said Gargantua,) will not you be content to pay a punchion of Britton-wine, if I do not blank and gravel you in this matter, and put you to a nonplus? Yes, truly, (said Grangousier.)

There is no need of wiping ones taile, (said Gargantua,) but when it is foule; foule it cannot be unlesse one have been a skiting; skite then we must before we wipe our tailes. O my pretty little waggish boy (said Grangousier,) what an excellent wit thou hast? I will make thee very shortly proceed Doctor in the jovial quirks of gay learning, and that, by G—, for thou hast more wit than age; now, I prethie go on in this torcheculatife, or wipe-bummatory discourse, and by my beard I swear, for one puncheon, thou shalt have threescore pipes, I mean of the good Breton wine, not that which grows in Britain, but in the good countrey of Verron. Afterwards I wiped my bum, (said Gargantua,) with a kerchief, with a pillow, with a pantoufle, with a pouch, with a pannier, but that was a wicked and unpleasant torchecul; then with a hat, of hats, note, that some are shorne, and others shaggie, some velveted, others

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covered with taffities, and others with sattin, the best of all these is the shaggie hat, for it makes a very neat abstersion of the fecal matter.

Afterwards I wiped my taile with a hen, with a cock, with a pullet, with a calves skin, with a hare, with a pigeon, with a cormorant, with an Atturneyes bag, with a montero, with a coife, with a faulconers lure; but, to conclude, I say and maintain, that of all torcheculs, arsewisps, bumfodders, tail-napkins, bunghole cleansers and wipe-breeches, there is none in the world comparable to the neck of a goose, that is well douned, if you hold her head betwixt your legs; and beleeve me therein upon mine honour, for you will thereby feele in your nockhole a most wonderful pleasure, both in regard of the softenesse of the said doune, and of the temperate heat of the goose, which is easily communicated to the bum-gut, and the rest of the inwards, insofarre as to come even to the regions of the heart and braines; And think not, that the felicity of the heroes and demigods in the Elysian fields consisteth either in their Asphodele, Ambrosia, or Nectar, as our old women here used to say; but in this, (according to my judgement) that they wipe their tailes with the neck of a goose, holding her head betwixt their legs, and such is the opinion of Master John of Scotland, aliàs Scotus.

CHAPTER XIV

How Gargantua was taught Latine by a Sophister

THE good man Grangousier having heard this discourse, was ravished with admiration, considering the high reach, and marvellous understanding of his sonne Gargantua, and said to his governesses, Philip king of Macedon knew the great wit of his sonne Alexander, by his skilful managing of a horse; for his horse Bucephalus was so fierce and unruly, that none durst adventure to ride him, after that he had given to his Riders such devillish falls, breaking the neck of this man, the other mans leg, braining one, and putting another out of his jaw-bone. This by Alexander being considered, one day in the hippodrome, (which was a place appointed for the breaking and managing of great horses,) he perceived that the fury of the horse proceeded meerly from the feare he had of his own shadow, whereupon getting on his back, he run him against the Sun, so that the shadow fell behinde, and by that meanes tamed the horse, and brought him to his hand: whereby his father, knowing the divine judgement that was in him, caused him most carefully to be instructed by Aristotle, who at that time was highly renowned above all the philosophers of Greece; after the same manner I tell you, that by this only discourse, which now I have here had before you with my sonne Gargantua, I know that his understanding doth participate of some divinity, and that if he be well taught, and have that education which is fitting, he will attain to a supreme degree of wisdome. Therefore will I commit him to some learned man, to have him indoctrinated according to his capacity, and will spare no cost. Presently they appointed him a

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great Sophister-Doctor, called Master Tubal Holophernes, who taught him his A B C so well, that he could say it by heart backwards; and about this he was five yeares and three moneths. Then read he to him Donat, Facet, Theodolet, and Alanus *in parabolis*: About this he was thirteen years, six moneths, and two weeks; but you must remark, that in the mean time he did learn to write in Gottish characters, and that he wrote all his books, for the Art of printing was not then in use, and did ordinarily carry a great pen and inkhorne, weighing about seven thousand quintals, (that is, 700,000 pound weight,) the penner whereof was as big and as long, as the great pillars of Enay, and the horne was hanging to it in great iron chaines, it being of the widenesse of a tun of merchand ware. After that he read unto him the book *de modis significandi*, with the Commentaries of Hurtbise, of Fasquin, of Tropifeu, of Gualhaut, of Jhon Calf, of Billonio, of Berlinguandus, and a rabble of others, and herein he spent more than eighteen yeares and eleven monethes, and was so well versed in it, that to try masteries in School disputes with his condisciples, he would recite it by heart backwards: and did sometimes prove on his fingers ends to his mother, *quod de modis significandi non erat scientia.* Then did he reade to him the compost, for knowing the age of the Moon, the seasons of the year, and tides of the sea, on which he spent sixteen yeares and two moneths, and that justly at the time that his said Præceptor died of the French Pox, which was in the yeare one thousand foure hundred and twenty. Afterwards he got an old coughing fellow to teach him, named Master Jobelin Bride, or muzled doult, who read unto him Hugotio, Flebard, Grecisme, the doctrinal, the parts, the *quid est*, the *supplementum*, Marmotretus *De moribus in mensa servandis*, Seneca *de quatuor virtutibus cardinalibus*, Passavantus *cum commentar*: and *dormi securè* for the holy-days, and some other of such like mealie stuffe, by reading whereof he became as wise as any we ever since baked in an Oven.

CHAPTER XV

How Gargantua was put under other Schoolmasters

AT the last his father perceived, that indeed he studied hard, and that although he spent all his time in it, did neverthelesse profit nothing, but which is worse, grew thereby foolish, simple, doted and blockish, whereof making a heavie regret to Don Philip of Marays, Viceroy or depute King of Papeligosse, he found that it were better for him to learne nothing at all, then to be taught such like books, under such Schoolmasters, because their knowledge was nothing but brutishnesse, and their wisdome but blunt foppish toyes, serving only to bastardize good and noble spirits, and to corrupt all the flower of youth. That it is so, take, (said he,) any young boy of this time, who hath only studied two yeares, if he have not a better judgement, a better discourse, and that expressed in better termes then your sonne, with a compleater carriage and civility to all manner of persons, account me for ever hereafter a very clounch, and bacon-slicer of Brene. This pleased Grangousier very well, and he commanded that it should be done. At night at supper, the said Des Marays brought in a young page of his, of Ville-gouges, called Eudemon so neat, so trim, so handsom in his apparel, so spruce, with his haire in so good order, and so sweet and comely in his behaviour, that he had the resemblance of a little Angel more then of a humane creature. Then he said to Grangousier, Do

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MASTER JOBELIN BRIDE

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you see this young boy? he is not as yet twelve yeares old; let us try, (if it please you,) what difference there is betwixt the knowledge of the doting Mateologians of old time, and the young lads that are now. The trial pleased Grangousier, and he commanded the Page to begin. Then Eudemon, asking leave of the Vice-King his master so to do, with his cap in his hand, a clear and open countenance, beautiful and ruddie lips, his eyes steadie, and his looks fixed upon Gargantua, with a youthful modesty; standing up streight on his feet, began very gracefully to commend him; first for his vertue and good manners; secondly for his knowledge; thirdly for his nobility; fourthly for his bodily accomplishments: and, in the fifth place, most sweetly exhorted him to reverence his father with all due observancy, who was so careful to have him well brought up. In the end he prayed him, that he would vouchsafe to admit of him amongst the least of his servants; for other favour at that time desired he none of heaven, but that he might do him some grateful and acceptable service; all this was by him delivered with such proper gestures, such distinct pronunciation, so pleasant a delivery, in such exquisite fine termes, and so good Latine, that he seemed rather a Gracchus, a Cicero, an Æmilius of the time past, then a youth of this age: but all the countenance that Gargantua kept was, that he fell to crying like a Cow, and cast down his face, hiding it with his cap, nor could they possibly draw one word from him, no more then a fart from a dead Asse; whereat his father was so grievously vexed, that he would have killed Master Jobelin, but the said Des Marays withheld him from it by faire persuasions, so that at length he pacified his wrath. Then Grangousier commanded he should be payed his wages, that they should whittle him up soundly, like a Sophister with good drink, and then give him leave to go all the devils in hell: at least, (said he,) to day, shall it not cost his hoste much, if by chance he should die as drunk as a Suitser.[1] Master Jobelin being gone out of the house, Grangousier consulted with the Viceroy what Schoolmaster they should choose for him, and it was betwixt them resolved, that Ponocrates, the tutor of Eudemon, should have the charge, and that they should go altogether to Paris, to know what was the study of the young men of France at that time.

CHAPTER XVI

How Gargantua was sent to Paris, and of the huge great Mare that he rode on; how she destroyed the Ox-flies of the Beauce

IN the same season Fayoles, the fourth King of Numidia, sent out of the countrey of Africk to Grangousier, the most hideously great Mare that ever was seen, and of the strangest forme, for you know well enough how it is said, that Africk alwayes is productive of some new thing: she was as big as six elephants, and had

[1] *Comme ung Anglais.*'—Rabelais.

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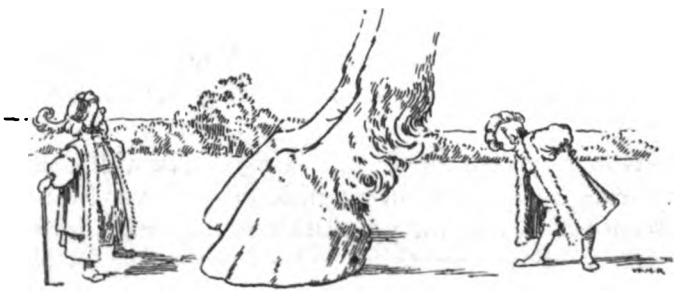
her feet cloven into fingers, like Julius Cæsars horse, with slouch-hanging eares, like the goats in Languedoc, and a little horne on her buttock, she was of a burnt sorel hue, with a little mixture of daple gray spots, but above all she had a horrible taile; for it was little more or lesse, then every whit as great as the Steeple-pillar of St. Mark beside Langes: and squared as that is, with tuffs, and ennicroches or haire-plaits wrought within one another, no otherwise then as the beards are upon the eares of corne.

If you wonder at this, wonder rather at the tails of the Scythian Rams, which weighed above thirty pounds each, and of the Surian sheep, who need, (if Tenaud say true,) a little cart at their heeles to beare up their taile, it is so long and heavy. You female Lechers in the plaine countreys have no such tailes. And she was brought by sea in three Carricks and a Brigantine unto the harbour of Olone in Thalmondois. When Grangousier saw her, Here is, (said he,) what is fit to carry my sonne to Paris. So now, in the name of God, all will be well, he will in times coming be a great Scholar, if it were not (my masters,) for the beasts, we should live like Clerks: The next morning (after they had drunk, you must understand) they took their journey; Gargantua, his Pedagogue Ponocrates, and his traine, and with them Eudemon the young Page, and because the weather was faire and temperate, his father caused to be made for him a paire of dun boots, Babin calls them buskins: Thus did they merrily passe their time in travelling on their high way, 'alwayes making good chear, and were very pleasant till they came a little above Orleans, in which place there was a forrest of five and thirty leagues long, and seventeen in breadth, or thereabouts. This forrest was most horribly fertile and copious in dorflies, hornets and wasps, so that it was a very Purgatory for the poor mares, asses and horses: But Gargantuas mare did avenge herself handsomly of all the outrages therein committed upon beasts of her kinde, and that by a trick whereof they had no suspicion; for as soon as ever they were entred into the said forest, and that the wasps had given the assault, she drew out and unsheathed her taile, and therewith skirmishing, did so sweep them, that she overthrew all the wood alongst and athwart. here and there, this way and that way, longwise and sidewise, over and under, and felled every where the wood with as much ease, as a mower doth the grasse, in such sort that never since hath there been there, neither wood, nor Dorflies: for all the countrey was thereby reduced to a plain champian-field: which Gargantua took great pleasure to behold, and said to his company no more but this, *Je trouve beau ce*, I finde this pretty; whereupon that countrey hath been ever since that time called Beauce: but all the breakfast the mare got that day, was but a little yawning and gaping, in memory whereof the Gentlemen of Beauce, do as yet to this day break their fast with gaping, which they finde to be very good, and do spit the better for it; at last they came to Paris, where Gargantua refresh't himself two or three dayes, making very merry with his folks, and enquiring what men of learning there were then in the city, and what wine they drunk there.



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THE MOST HIDEOUSLY GREAT MARE

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CHAPTER XVII

How Gargantua payed his welcome to the Parisians, and how he took away the great Bells of our Ladies Church

SOME few dayes after that they had refresh't themselves, he went to see the city, and was beheld of every body with great admiration; for the People of Paris are so sottish, so badot, so foolish and fond by nature, that a jugler, a carrier of indulgences, a sumpter-horse, or mule with cymbals, or tinkling bells, a blinde fidler in the middle of a crosse lane, shall draw a greater confluence of people together, then an Evangelical Preacher: and they prest so hard upon him, that he was constrained to rest himself upon the towers of our Ladies Church; at which place, seeing so many about him, he said with a loud voice, I beleeve that these buzzards will have me to pay them here my welcom hither, and my *Proficiat*; it is but good reason, I will now give them their wine, but it shall be only in sport; Then smiling, he untied his faire Braguette, and drawing out his mentul into the open aire, he so bitterly all-to-bepist them, that he drowned two hundred and sixty thousand, foure hundred and eighteen, besides the women and little children: some, neverthelesse, of the company escaped this piss-flood by meer speed of foot, who when they were at the higher end of the university, sweating, coughing, spitting, and out of breath, they began to swear and curse, some in good hot earnest, and others in jest, Carimari, carimari: golynoly, golynoly: by my sweet Sanctesse, we are wash't in sport, a sport truly to laugh at, in French, *Par ris*, for which that city hath been ever since called Paris, whose name formerly was Leucotia, (as Strabo testifieth, *lib. quarto*) from the Greek word λευκοτης, whitenesse, because of the white thighs of the Ladies of that place, and forasmuch as at this imposition of a new name, all the people that were there, swore every one by the Sancts of his parish, the Parisians, which are patch'd up of all nations, and all pieces of countreyes, are by nature both good Jurers, and good Jurists, and somewhat overweening; where upon Joanninus de Barrauco *libro de copiositate reverentiarum*, thinks that they are called Parisians, from the Greek word παρρησία, which signifies boldnesse and liberty in speech. This done, he considered the great bells, which were in the said tours, and made them sound very harmoniously, which, whilest he was doing, it came into his minde, that they would serve very well for tingling Tantans, and ringing Campanels, to hang about his mares neck, when she should be sent back to his father, (as he intended to do) loaded with Brie cheese, and fresh herring; and indeed he forthwith carried them to his lodging. In the mean while there came a master begar of the Fryers of S. Anthonie, to demand in his canting way the usual benevolence of some hoggish stuffe, who, that he might be heard afar off, and to make the bacon, he was in quest of, shake in the very chimneys, made account to filch them away privily. Neverthelesse, he left them behinde very honestly, not for that they were too hot, but that they were somewhat too heavy for his carriage. This was not he of Bourg, for he was too good a friend of mine. All the city was risen up in sedition, they being, (as you know,) upon any slight occasion, so ready to uproars and insurrections, that forreign nations wonder at the patience of the Kings of France, who do not by good justice restrain them from such tumultuous courses, seeing the manifold inconveniences which thence arise from day to day. Would to God I knew the shop, wherein are forged these divisions, and factious combinations, that I might bring them to light in the

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confraternities of my parish! Beleeve for a truth, that the place wherein the people gathered together, were thus sulfured, hopurymated, moiled and bepist, was called Nesle, where then was, (but now is no more,) the Oracle of Leucotia: There was the case proposed, and the inconvenience shewed of the transporting of the bells: after they had well ergoted pro and con, they concluded in Baralipton, that they should send the oldest and most sufficient of the facultie unto Gargantua, to signifie unto him the great and horrible prejudice they sustain by the want of those bells; and notwithstanding the good reasons given in by some of the University, why this charge was fitter for an Oratour then a Sophister, there was chosen for this purpose our Master Janotus de Bragmardo.

CHAPTER XVIII

How Janotus de Bragmardo was sent to Gargantua, to recover the great Bells

MASTER JANOTUS with his haire cut round like a dish *à la cæsarine*, in his most antick accoustrement Liripipionated with a graduates hood, and, having sufficiently antidoted his stomach with Ovenmarmalades, that is, bread and holy water of the Cellar, transported himself to the lodging of Gargantua, driving before him three red muzled beadles, and dragging after him five or six artlesse masters, all throughly bedaggled with the mire of the streets. At their entry Ponocrates met them, who was afraid, seeing them so disguised, and thought they had been some maskers out of their wits, which moved him to enquire of one of the said artlesse masters of the company, what this mummery meant? it was answered him, that they desired to have their bells restored to them. As soon as Ponocrates heard that, he ran in all haste to carry the newes unto Gargantua, that he might be ready to answer them, and speedily resolve what was to be done. Gargantua being advertised hereof, called apart his Schoolmaster Ponocrates, Philotimus Steward of his house, Gymnastes his Esquire, and Eudemon, and very summarily conferred with them, both of what he should do, and what answer he should give. They were all of opinion that they should bring them unto the goblet-office, which is the Buttery, and there make them drink like Roysters, and line their jackets soundly: and that this cougher might not be puft up with vain-glory, by thinking the bells were restored at his request, they sent, (whilest he was chopining and plying the pot,) for the Major of the City, the Rector of the facultie, and the Vicar of the Church, unto whom they resolved to deliver the bells, before the Sophister had propounded his commission; after that, in their hearing, he should pronounce his gallant Oration, which was done, and they being come, the Sophister was brought into a full hall, and began as followeth, in coughing.

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CHAPTER XIX

The Oration of Master Janotus de Bragmardo, for recovery of the Bells

HEM, hem, Gudday, Sirs, Gudday *et vobis*, my masters, it were but reason that you should restore to us our bells; for we have great need of them. Hem, hem, aihfuhash, we have often-times heretofore refused good money for them of those of London in Cahors, yea and of those of Bourdeaux in Brie, who would have bought them for the substantifick quality of the elementary complexion, which is intronificated in the terrestreity of their quidditative nature, to extraneize the blasting mists, and whirlwindes upon our Vines; indeed not ours, but these round about us; for if we lose the piot and liquour of the grape, we lose all both sense and law. If you restore them unto us at my request, I shall gaine by it six basketfuls of sauciges, and a fine paire of breeches, which will do my legs a great deal of good, or else they will not keep their promise to me. Ho by gob, *domine*, a paire of breeches is good, *et vir sapiens non abhorrebit eam*. Ha, ha, a paire of breeches is not so easily got, I have experience of it my self. Consider, *Domine*, I have been these eighteen dayes in matagrabolising this brave speech, *Reddite quæ sunt Cæsaris, Cæsari, et quæ sunt Dei, Deo. Ibi jacet lepus*, by my faith, *Domine*, if you will sup with me in *cameris*, by cox body, *charitatis, nos faciemus bonum cherubin; ego occidit unum purcum, et ego habet bonum vino*: but of good wine we cannot make bad Latine. Well, *de parte Dei datè nobis bellas nostras*; Hold, I give you in the name of the facultie a *Sermones de utino*, that *utinam* you would give us our bells. *Vultis etiam pardonos? Per diem vos habebitis, et nihil payabitis.* O Sir *Domine, bellagivaminor nobis*; verily, *est bonum vobis*. They are useful to every body, if they fit your mare well, so do they do our facultie; *quæ comparata est jumentis insipientibus, et similis facta est eis, Psalmo nescio quo*; yet did I quote it in my note-book, *et est unum bonum* Achilles, a good defending argument, hem, hem, hem, haikhash; for I prove unto you that you should give me them. *Ego sic argumentor, Omnis bella bellabilis in Bellerio bellando, bellans bellative, bellare facit, bellabiliter bellantes: parisius habet bellas; ergo gluc.* Ha, ha, ha, this is spoken to some purpose; it is *in tertio primæ*, in *Darii*, or elsewhere. By my soul, I have seen the time that I could play the devil in arguing, but now I am much failed, and henceforward want nothing but a cup of good wine, a good bed, my back to the fire, my belly to the table, and a good deep dish. Hei *domine*, I beseech you, *in nomine Patris, Filii, et Spiritûs sancti, Amen*, to restore unto us our bells: and God keep you from evil, and our Lady from health; *qui vivit et regnat per omnia secula seculorum. Amen.* Hem, hashchehhawksash, qzrchremhemhash, *verum enim vero quandoquidem, dubio procul, ædepol, quoniam, ità certè, medius fidius*; A Town without bells is like a blinde man without a staffe, an Asse without a crupper, and a Cow without Cymbals; therefore be assured, until you have restored them unto us, we will never leave crying after you, like a blinde man that hath lost his staffe, braying like an Asse without a crupper, and making a noise like a Cow without Cymbals: A certain Latinisator, dwelling near the Hospital, said since, producing the authority of one Taponnus, I lie, it was Pontanus the secular Poet, who wish't those bells had been made of feathers, and the clapper of a foxtail, to the end they might have begot a chronicle in the bowels of his braine, when he was about the composing of his carmini-formal lines: but nac petetin petetac tic torche Lorgne, or Rot kipipur kipipot put pantse malf.

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He was declared an Heretick; We make them as of wax. And no more saith the deponent. *Valete et plaudite. Calepinus recensui.*

CHAPTER XX

How the Sophister carried away his Cloth, and how he had a Suite in Law against the other Masters

THE Sophister had no sooner ended, but Ponocrates and Eudemon burst out into a laughing so heartily, that they had almost split with it, and given up the ghost, in rendering their souls to God: even just as Crassus did, seeing a lubberly Asse eate thistles; and as Philemon, who, for seeing an Asse eat those figs which were provided for his own dinner, died with force of laughing; together with them Master Janotus fell a laughing too as fast as he could, in which mood of laughing they continued so long, that their eyes did water by the vehement concussion of the substance of the braine, by which these lachrymal humidities, being prest out, glided through the optick nerves, and so to the full represented Democritus Heraclitising, and Heraclitus Democritising.

When they had done laughing, Gargantua consulted with the prime of his retinue, what should be done. There Ponocrates was of opinion, that they should make this faire Orator drink again, and seeing he had shewed them more pastime, and made them laugh more then a natural soule could have done, that they should give him ten baskets full of sauciges, mentioned in his pleasant speech, with a paire of hose, three hundred great billets of logwood, five and twenty hogsheads of wine, a good large down-bed, and a deep capacious dish, which he said were necessary for his old age; All this was done as they did appoint: only Gargantua, doubting that they could not quickly finde out breeches fit for his wearing, because he knew not what fashion would best become the said Orator, whether the martingal fashion of breeches, wherein is a spunghole with a draw-bridge, for the more easie caguing: or the fashion of the Marriners, for the greater solace and comfort of his kidneyes: or that of the Switsers, which keeps warm the bedondaine or belly-tabret: or round breeches with streat cannions, having in the seat a piece like a Cods taile; all which considered for feare of over-heating his reines, he caused to be given him seven elles of white cloth for the linings. The wood was carried by the Porters, the Masters of Arts carried the sauciges and the dishes, and Master Janotus himself would carry the cloth. One of the said Masters, (called Jesse Bandouille,) shewed him that it was not seemly nor decent for one of his condition to do so, and that therefore he should deliver it to one of them: Ha, said Janotus, Baudet, Baudet, or, Blockhead, Blockhead, thou dost not conclude *in modo et figura*; for loe, to this end serve the suppositions, *et parva Logicalia*: *pannus, pro quo supponit? Confusè*, (said Bandouille,) *et distributivè*. I do not ask thee, (said Janotus,) Blockhead, *quomodo supponit*, but *pro quo?* It is, Blockhead, *pro tibiis meis*, and therefore I will carry it, *Egomet sicut suppositum portat appositum*; so did he carry it away very close and covertly, as Patelin, the Buffoon, did his cloth. The best was, that when this cougher, in a full act or assembly held at the Mathurins, had with great confidence required his breeches and sauciges, and that they were flatly denied him, because he had them of Gargantua, according to the informations thereupon made, he shewed them that this was gratis, and out of his liberality, by which they were not in any sort

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quit of their promises. Notwithstanding this, it was answered him, that he should be content with reason, without expectation of any other bribe there. Reason, (said Janotus) we use none of it here, unluckie traitors, you are not worth the hanging: the earth beareth not more arrant Villains then you are, I know it well enough; Halt not before the lame; I have practised wickednesse with you: By Gods rattle I will inform the king of the enormous abuses that are forged here, and carried underhand by you, and let me be a Leper, if he do not burn you alive like Sodomites, Traitors, Hereticks and Seducers, enemies to God and vertue.

Upon these words they framed articles against him: he on the other side warned them to appear. In summe, the Processe was retained by the Court, and is there as yet. Hereupon the Magisters made a vow, never to decrott themselves in rubbing off the dirt of either their shoes or clothes: Master Janotus with his Adherents vowed never to blow or snuffe their noses, until judgement were given by a definitive sentence; by these vows do they continue unto this time both dirty and snottie; for the Court hath not garbeled, sifted, and fully looked into all the pieces as yet. The judgment or decree shall be given out and pronounced at the next Greek Calends, that is, never: as you know that they do more then nature, and contrary to their own articles: The articles of Paris maintain, that to God alone belongs infinitie, and nature produceth nothing that is immortal; for she putteth an end and period to all things by her engendered, according to the saying, *Omnia orta cadunt, etc.* But these thick mist-swallowers make the suits in law depending before them both infinite and immortal; in doing whereof, they have given occasion to, and verified the saying of Chilo the Lacedemonian, consecrated to the Oracle at Delphos, that misery is the inseparable companion of law-debates; and that pleaders are miserable; for sooner shall they attain to the end of their lives, then to the final decision of their pretended rights.

CHAPTER XXI

The study of Gargantua, according to the Discipline of his Schoolmasters the Sophisters

THE first day being thus spent, and the bells put up again in their own place, the Citizens of Paris, in acknowledgement of this courtesie, offered to maintain and feed his Mare as long as he pleased, which Gargantua took in good part, and they sent her to graze in the forrest of Biere. I think she is not there now. This done, he with all his heart submitted his study to the discretion of Ponocrates; who for the beginning appointed that he should do as he was accustomed, to the end he might understand by what meanes, in so long time, his old Masters had made him so sottish and ignorant. He disposed therefore of his time in such fashion, that ordinarily he did awake betwixt eight and nine a clock, whether it was day or not, (for so had his ancient governours ordained,) alledging that which David saith *Vanum est vobis ante lucem surgere.* Then did he tumble and tosse, wag his legs, and

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wallow in the bed sometime, the better to stirre up, and rouse his vital spirits, and apparelled himself according to the season: but willingly he would weare a great long gown of thick freeze, furred with fox-skins. Afterwards he combed his head with an Alman combe, which is the foure fingers and the thumb; for his Præceptor said, that to comb himself otherwayes, to wash and make himself neat, was to lose time in this world. Then he dung'd, pist, spued, belched, cracked, yawned, spitted, coughed, yexed, sneezed and snotted himself like an Arch-deacon; and, to suppresse the dew and bad aire, went to breakfast, having some good fried tripes, faire rashers on the coales, excellent gamons of bacon, store of fine minced meat, and a great deal of sippet brewis, made up of the fat of the beef-pot, laid upon bread, cheese, and chop't parsley strewed together. Ponocrates shewed him, that he ought not to eat so soon after rising out of his bed, unlesse he had performed some exercise beforehand: Gargantua answered, What! have not I sufficiently well exercised my self? I have wallowed and rolled my self six or seven turns in my bed, before I rose: is not that enough? Pope Alexander did so, by the advice of a Jew his physician, and lived till his dying day in despite of his enemies. My first Masters have used me to it, saying that to breakfast made a good memory, and therefore they drank first. I am very well after it, and dine but the better: and Master Tubal, (who was the first Licentiat at Paris,) told me, that it was not enough to run apace, but to set forth betimes; so doth not the total welfare of our humanity depend upon perpetual drinking in a rible rable, like ducks, but on drinking early in the morning: *unde versus*,

To rise betimes is no good houre,
To drink betimes is better sure.

After that he had throughly broke his fast, he went to Church, and they carried to him in a great basket, a huge impantoufled or thick-covered breviary, weighing what in grease, clasps, parchment and cover, little more or lesse then eleven hundred and six pounds. There he heard six and twenty or thirty Masses: This while, to the same place came his orison-mutterer impaletocked, or lap't up about the chin, like a tufted whoop, and his breath pretty well antidoted with store of the vine-tree-sirrup: with him he mumbled all his Kiriels, and dunsical breborions, which he so curiously thumbed and fingered, that there fell not so much as one graine to the ground; as he went from the Church, they brought him upon a Dray drawn with oxen, a confused heap of Patenotres and Aves of Sante Claude, every one of them being of the bignesse of a hat-block; and thus walking through the cloysters, galleries or garden, he said more in turning them over, then sixteen Hermites would have done. Then did he study some paltry half-houre with his eyes fixed upon his book; but, (as the Comick saith,) his minde was in the kitchin. Pissing then a full Urinal, he sate down at table; and because he was naturally flegmatick, he began his meale with some dozens of gammons, dried neats tongues, hard rowes of mullet, called Botargos, Andouilles or sauciges, and such other forerunners of wine; in the mean while, foure of his folks did cast into his mouth one after another continually mustard by whole shovels full. Immediately after that, he drank a horrible draught of white-wine for the ease of his kidneys. When that was done, he ate according to the season meat agreeable to his appetite, and then left off eating when his belly began to strout, and was like to crack for fulnesse; as for his drinking, he had in that neither end nor rule; for he was wont to say, that the limits and bounds of drinking were, when the cork of the shoes of him that drinketh swelleth up half a foot high.

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CHAPTER XXII

The Games of Gargantua

THEN blockishly mumbling with a set on countenance a piece of scurvie grace, he wash't his hands in fresh wine, pick't his teeth with the foot of a hog, and talked jovially with his Attendants: then the Carpet being spred, they brought plenty of cardes, many dice, with great store and abundance of checkers and chesse-boards.

There he played.

At Flusse.
At Primero.
At the beast.
At the rifle.
At trump.
At the prick and spare not.
At the hundred.
At the peenie.
At the unfortunate woman.
At the fib.
At the passe ten.
At one and thirtie.
At post and paire, or even and sequence.
At three hundred.
At the unluckie man.
At the last couple in hell.
At the hock.
At the surlie.
At the lanskenet.
At the cukoe.
At puffe, or let him speak that hath it.
At take nothing and throw out.
At the marriage.
At the frolick or jack daw.
At the opinion.
At who doth the one, doth the other.
At the sequences.
At the ivory bundles.
At the tarots.
At losing load him.
At he's gulled and *esto*.
At the torture.
At the handruf.
At the click.
At honours.
At love.
At the chesse.
At Reynold the fox.
At the squares.
At the cowes.
At the lottery.
At the chance or mumchance.
At three dice or maniest bleaks.
At the tables.
At nivinivinack.
At the lurch.
At doubtlets or queensgame.
At the failie.
At the French tictac.
At the long tables or ferkeering.
At feldown.
At Tods body.
At needs must.
At the dames or draughts.
At bob and mow.
At primus secundus.
At mark-knife.
At the keyes.
At span-counter.
At even or odd.
At crosse or pile.
At bal and huckle-bones.
At ivory balls.
At the billiards.
At bob and hit.
At the owle.
At the charming of the hare.
At pull yet a little.
At trudgepig.
At the magatapies.
At the horne.
At the flower'd or shrovetide oxe.

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At the madge-owlet.
At pinch without laughing.
At prickle me tickle me.
At the unshoing of the Asse.
At the cocksesse.
At hari hohi.
At I set me down.
At earle beardie.
At the old mode.
At draw the spit.
At put out.
At gossip lend me your sack.
At the ramcod ball.
At thrust out the harlot.
At Marseil figs.
At nicknamrie.
At stick and hole.
At boke or him, or flaying the fox.
At the branching it.
At trill madam, or graple my Lady.
At the cat selling.
At blow the coale.
At the rewedding.
At the quick and dead judge.
At unoven the iron.
At the false clown.
At the flints, or at the nine stones.
At to the crutch hulch back.
At the Sanct is found.
At hinch, pinch and laugh not.
At the leek.
At Bumdockdousse.
At the loose gig.
At the hoop.
At the sow.
At belly to belly.
At the dales or straths.
At the twigs.
At the quoits.
At I'm for that.
At tilt at weekie.
At nine pins.
At the cock quintin.
At tip and hurle.
At the flat bowles.
At the veere and tourn.
At rogue and ruffian.
At bumbatch touch.
At the mysterious trough.
At the short bowles.
At the daple gray.
At cock and crank it.
At break-pot.
At my desire.
At twirlie whirlietrill.
At the rush bundles.
At the short staffe.
At the whirling gigge.
At hide and seek, or are you all hid.
At the picket.
At the blank.
At the pilfrers.
At the caveson.
At prison barres.
At have at the nuts.
At cherrie-pit.
At rub and rice.
At whip-top.
At the casting top.
At the hobgoblins.
At the O wonderful.
At the soilie smutchie.
At fast and loose.
At scutchbreech.
At the broom-beesome.
At St. Cosme, I come to adore thee.
At the lustie brown boy.
At I take you napping.
At faire and softly passeth lent.
At the forked oak.
At trusse.
At the wolfes taile.
At bum to busse, or nose in breech.
At Geordie give me my lance.
At swaggie, waggie or shoggieshou.
At stook and rook, sheare, and threave.
At the birch.
At the musse.
At the dillie dilli darling.
At oxe moudie.
At purpose in purpose.
At nine lesse.
At blinde-man-buffe.
At the fallen bridges.
At bridled nick.
At the white at buts.
At thwack swinge him.
At apple, peare, plum.
At mumgi.
At the toad.
At cricket.
At the pounding stick.

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At jack and the box.
At the queens.
At the trades.
At heads and points.
At the vine-tree hug.
At black be thy fall.
At ho the distaffe.
At Joane Thomson.
At the boulting cloth.
At the oats seed.
At greedie glutton.
At the morish dance.
At feebie.
At the whole frisk and gambole.
At battabum, or riding of the wilde mare.
At Hinde the Plowman.
At the good mawkin.
At the dead beast.
At climbe the ladder Billie.
At the dying hog.
At the salt doup.
At the pretty pigeon.
At barley break.
At the bavine.
At the bush leap.
At crossing.
At bo-peep.
At the hardit arsepursie.
At the harrowers nest.
At forward hey.
At the fig.
At gunshot crack.
At mustard peel.
At the gome.
At the relapse.
At jog breech, or prick him forward.
At knockpate.
At the Cornish cough.
At the crane-dance.
At slash and cut.
At bobbing, or the flirt on the nose.
At the larks.
At filipping.

After he had thus well played, reveled, past and spent his time, it was thought fit to drink a little, and that was eleven glasseſuls the man, and immediately after making good cheer again, he would stretch himself upon a faire bench, or a good large bed, and there sleep two or three houres together, without thinking or speaking any hurt. After he was awakened he would shake his eares a little. In the mean time they brought him fresh wine, there he drank better than ever. Ponocrates shewed him, that it was an ill diet to drink so after sleeping. It is, (answered Gargantua,) the very life of the Patriarchs and holy Fathers; for naturally I sleepe salt, and my sleep hath been to me in stead of so many gamons of bacon. Then began he to study a little, and out came the patenotres or rosary of beads; which the better and more formally to dispatch, he got up on an old mule, which had served nine Kings, and so mumbling with his mouth, nodding and dodling his head, would go see a coney ferretted or caught in a ginne; At his return he went into the Kitchin, to know what roste meat was on the spit, and what otherwayes was to be drest for supper: and supped very well upon my conscience: and commonly did invite some of his neighbours that were good drinkers, with whom carousing and drinking merrily, they told stories of all sorts from the old to the new. Amongst others, he had for domesticks the Lords of Fou, of Gourville, of Griniot, and of Marigny. After supper were brought in upon the place the faire wooden Gospels, and the books of the foure Kings, that is to say, many paires of tables and cardes: or the faire flusse, one, two, three: or at all to make short work: or else they went to see the wenches thereabouts, with little small banquets, intermixed with collations and reer-Suppers. Then did he sleep without unbrideling, until eight a clock in the next morning.

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CHAPTER XXIII

How Gargantua was instructed by Ponocrates, and in such sort disciplinated, that he lost not one hour of the Day

WHEN Ponocrates knew Gargantuas vicious manner of living, he resolved to bring him up in another kinde; but for a while he bore with him, considering that nature cannot endure a sudden change, without great violence. Therefore to begin his work the better, he requested a learned Physician of that time, called Master Theodorus, seriously to perpend, (if it were possible,) how to bring Gargantua unto a better course; the said physician purged him canonically with Anticyrian ellebore, by which medicine he cleansed all the alteration, and perverse habitude of his braine. By this meanes also Ponocrates made him forget all that he had learned under his ancient Præceptors, as Timotheus did to his disciples, who had been instructed under other Musicians. To do this the better, they brought him into the company of learned men, which were there, in whose imitation he had a great desire and affection to study otherwayes, and to improve his parts. Afterwards he put himself into such a road and way of studying, that he lost not any one houre in the day, but employed all his time in learning, and honest knowledge. Gargantua awaked them about foure a clock in the morning; whilest they were in rubbing of him, there was read unto him some chapter of the holy Scripture aloud and clearly, with a pronunciation fit for the matter, and hereunto was appointed a young page borne in Basche, named Anagnostes. According to the purpose and argument of that lesson, he oftentimes gave himself to worship, adore, pray, and send up his supplications to that good God, whose Word did shew his majesty and marvellous judgement. Then went he into the secret places to make excretion of his natural digestions: there his master repeated what had been read, expounding unto him the most obscure and difficult points; in returning, they considered the face of the sky, if it was such as they had observed it the night before, and into what signes the Sun was entering, as also the Moon for that day. This done, he was apparelled, combed, curled, trimmed and perfumed, during which time they repeated to him the lessons of the day before: he himself said them by heart, and upon them would ground some practical cases concerning the estate of man,

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which he would prosecute sometimes two or three houres, but ordinarily they ceased as soon as he was fully clothed. Then for three good houres he had a lecture read unto him. This done, they went forth, still conferring of the substance of the lecture, either unto a field near the University called the Brack, or unto the medowes where they played at the ball, the long-tennis, and at the Piletrigone, (which is a play wherein we throw a triangular piece of iron at a ring, to pass it,) most gallantly exercising their bodies, as formerly they had done their mindes. All their play was but in liberty, for they left off when they pleased, and that was commonly when they did sweat over all their body, or were otherwayes weary. Then were they very well wiped and rubbed, shifted their shirts, and, walking soberly, went to see if dinner was ready. Whilest they stayed for that, they did clearly and eloquently pronounce some sentences that they had retained of the lecture. In the mean time Master Appetite came, and then very orderly sate they down at table; at the beginning of the meale, there was read some pleasant history of the warlike actions of former times, until he had taken a glasse of wine. Then, (if they thought good,) they continued reading, or began to discourse merrily together; speaking first of the vertue, propriety, efficacy and nature of all that was served in at the table; of bread, of wine, of water, of salt, of fleshes, fishes, fruits, herbs, roots, and of their dressing, by meanes whereof, he learned in a little time all the passages competent for this, that were to be found in Plinie, Athenæus, Dioscorides, Julius Pollux, Galen, Porphirie, Oppian, Polybius, Heliodore, Aristotle, Elian, and others. Whilest they talked of these things, many times to be the more certain, they caused the very books to be brought to the table, and so well and perfectly did he in his memory retain the things above said, that in that time there was not a Physician that knew half so much as he did. Afterwards they conferred of the lessons read in the morning, and ending their repast with some conserve or marmalade of quinces: he pick't his teeth with mastick tooth-pickers, wash't his hands and eyes with faire fresh water, and gave thanks unto God in some fine Canticks, made in praise of the divine bounty and munificence. This done, they brought in cards, not to play, but to learn a thousand pretty tricks, and new inventions, which were all grounded upon Arithmetick: by this means he fell in love with that numerical science, and every day after dinner and supper he past his time in it as pleasantly, as he was wont to do at cardes and dice: so that at last he understood so well both the Theory and Practical part thereof, that Tunstal the Englishman, who had written very largely of that purpose, confessed that verily in comparison of him he had no skill at all. And not only in that, but in the other Mathematical Sciences, as Geometrie, Astronomie, Musick, etc. For in waiting on the concoction, and attending the digestion of his food, they made a thousand pretty instruments and Geometrical figures, and did in some measure practise the Astronomical canons.

After this they recreated themselves with singing musically, in foure or five parts, or upon a set theme or ground at random, as it best pleased them; in matter of musical instruments, he learned to play upon the Lute, the Virginals, the Harp, the Allman Flute with nine holes, the Viol, and the Sackbut. This houre thus spent, and digestion finished, he did purge his body of natural excrements, then betook himself to his principal study for three houres together, or more, as well to repeat his matutinal lectures, as to proceed in the book wherein he was, as also to write handsomly, to draw and forme the Antick and Romane letters. This being done, they went out of their house, and with them a young gentleman of Touraine, named the Esquire Gymnast, who taught him the Art of riding; changing then his clothes, he rode a Naples courser, a Dutch roussin, a Spanish gennet, a barbed or trapped steed. then a light fleet horse, unto whom he gave a hundred carieres, made him go the

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high saults, bounding in the aire, free the ditch with a skip, leap over a stile or pale, turne short in a ring both to the right and left hand. There he broke not his lance; for it is the greatest foolery in the world, to say, I have broken ten lances at tilt or in fight, a Carpenter can do even as much; but it is a glorious and praise-worthy action, with one lance to break and overthrow ten enemies: therefore with a sharp, stiffe, strong and well-steeled lance, would he usually force up a door, pierce a harnesse, beat down a tree, carry away the ring, lift up a cuirasier saddle, with the male-coat and gantlet; all this he did in compleat armes from head to foot. As for the prancing flourishes, and smacking popismes, for the better cherishing of the horse, commonly used in riding, none did them better than he. The cavallerize of Ferrara was but as an Ape compared to him. He was singularly skilful in leaping nimbly from one horse to another, without putting foot to ground, and these horses were called desultories: he could likewise from either side, with a lance in his hand, leap on horseback without stirrups, and rule the horse at his pleasure without a bridle, for such things are useful in military engagements. Another day he exercised the battel-axe, which he so dextrously wielded, both in the nimble, strong and smooth management of that weapon, and that in all the feats practiseable by it, that he passed Knight of Armes in the field, and at all Essayes.

Then tost he the pike, played with the two-handed sword, with the back-sword, with the Spanish tuck, the dagger, poiniard, armed, unarmed, with a buckler, with a cloak, with a targuet. Then would he hunt the hart, the roebuck, the Beare, the fallow Deer, the wilde Boare, the Hare, the Phesant, the Partridge and the Bustard. He played at the baloon, and made it bound in the aire, both with fist and foot, He wrestled, ran, jumped, not at three steps and a leap, (called the hops,) nor at clochepied, (called the hares leap,) nor yet at the Almanes; for, (said Gymnast,) these jumps are for the warres altogether unprofitable, and of no use, but at one leap he would skip over a ditch, spring over a hedge, mount six paces upon a wall, ramp and grapple after this fashion up against a window, of the full height of a lance. He did swim in deep waters on his belly, on his back, sidewise, with all his body, with his feet only, with one hand in the air, wherein he held a book, crossing thus the bredth of the river of Seine, without wetting it, and dragged along his cloak with his teeth, as did Julius Cæsar; then with the help of one hand he entred forcibly into a boat, from whence he cast himself again headlong into the water, sounded the depths, hollowed the rocks, and plunged into the pits and gulphs. Then turned he the boat about, governed it, led it swiftly or slowly with the stream and against the stream, stopped it in his course, guided it with one hand, and with the other laid hard about him with a huge great Oare, hoised the saile, hied up along the mast by the shrouds, ran upon the edge of the decks, set the compasse in order, tackled the boulins, and steer'd the helme. Coming out of the water, he ran furiously up against a hill, and with the same alacrity and swiftnesse ran down again; he climbed up at trees like a cat, and leaped from the one to the other like a squirrel; he did pull down the great boughes and branches, like another Milo; then with two sharp well-steeled daggers, and two tried bodkins, would he run up by the wall to the very top of a house like a cat; then suddenly came down from the top to the bottom, with such an even composition of members, that by the fall he would catch no harme.

He did cast the dart, throw the barre, put the stone, practise the javelin, the boar-spear or partisan, and the halbard; he broke the strongest bowes in drawing, bended against his breast the greatest crosse-bowes of steele, took his aime by the eye with the hand-gun, and shot well, traversed and planted the canon, shot at but-marks, at the papgay from below upwards, or to a height from above downwards, or to a descent; then before him, sidewise, and behinde him, like the Parthians. They tied

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a cable-rope to the top of a high Tower, by one end whereof hanging near the ground, he wrought himself with his hands to the very top: Then upon the same tract came down so sturdily and firme that you could not on a plaine meadow have run with more assurance. They set up a great pole fixed upon two trees, there would he hang by his hands, and with them alone, his feet touching at nothing, would go back and fore along the foresaid rope with so great swiftnesse, that hardly could one overtake him with running; and then to exercise his breast and lungs, he would shout like all the Devils in hell. I heard him once call Eudemon from St. Victors gate to Monmartre. Stentor had never such a voyce at the siege of Troy. Then for the strengthening of his nerves or sinewes, they made him two great sows of lead, each of them weighing eight thousand and seven hundred kintals, which they called Alteres; those he took up from the ground, in each hand one, then lifted them up over his head, and held them so without stirring three quarters of an hour and more, which was an inimitable force; he fought at Barriers with the stoutest and most vigorous Champions; and when it came to the cope, he stood so sturdily on his feet, that he abandoned himself unto the strongest, in case they could remove him from his place, as Milo was wont to do of old; in whose imitation likewise he held a Pomgranat in his hand, to give it unto him that could take it from him: The time being thus bestowed, and himself rubbed, cleansed, wiped, and refresht with other clothes, he returned fair and softly; and passing through certain meadows, or other grassie places, beheld the trees and plants, comparing them with what is written of them in the books of the Ancients, such as Theophrast, Dioscorides, Marinus, Plinie, Nicander, Macer, and Galen, and carried home to the house great handfuls of them, whereof a young page called Rizotomos had charge; together with little Mattocks, Pick-axes, Grubbing-hooks, Cabbies, Pruning-knives, and other instruments requisite for herborising. Being come to their lodging, whilest supper was making ready, they repeated certain passages of that which hath been read, and sate down at table. Here remark, that his dinner was sober and thrifty, for he did then eat only to prevent the gnawings of his stomack, but his supper was copious and large; for he took then as much as was fit to maintaine and nourish him; which indeed is the true diet prescribed by the Art of good and sound Physick. Although a rabble of logger-headed Physicians, nuzzeled in the brabling shop of Sophisters, counsel the contrary; during that repast was continued the lesson read at dinner as long as they thought good: the rest was spent in good discourse, learned and profitable. After that they had given thanks, he set himself to sing vocally, and play upon harmonious instruments, or otherwayes passed his time at some pretty sports, made with cards or dice, or in practising the feats of Legerdermain, with cups and balls. There they stayed some nights in frolicking thus, and making themselves merrie till it was time to go to bed; and on other nights they would go make visits unto learned men, or to such as had been travellers in strange and remote countreys. When it was full night before they retired themselves, they went unto the most open place of the house to see the face of the sky, and there beheld the comets, if any were, as likewise the figures, situations, aspects, oppositions and conjunctions of the both fixed starres and planets.

Then with his Master did he briefely recapitulate after the manner of the Pythagoreans, that which he had read, seen, learned, done and understood in the whole course of that day.

Then prayed they unto God the Creator, in falling down before him, and strengthening their faith towards him, and glorifying him for his boundlesse bounty, and, giving thanks unto him for the time that was past, they recommended themselves to his divine clemency for the future, which being done, they went to bed, and betook themselves to their repose and rest.

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CHAPTER XXIV

How Gargantua spent his Time in rainie Weather

IF it happened that the weather were any thing cloudie, foul and rainie, all the forenoon was employed, as before specified, according to custom, with this difference only, that they had a good clear fire lighted, to correct the distempers of the aire: but after dinner, instead of their wonted exercitations they did abide within, and, by way of Apotherapie, (that is, a making the body healthful by exercise,) did recreate themselves in botteling up of hay, in cleaving and sawing of wood, and in threshing sheaves of corn at the Barn. Then they studied the Art of painting or carving; or brought into use the antick play of tables, as Leonicus hath written of it, and as our good friend Lascaris playeth at it. In playing they examined the passages of ancient Authors, wherein the said play is mentioned, or any metaphore drawn from it. They went likewise to see the drawing of mettals, or the casting of great ordnance: how the Lapidaries did work, as also the Goldsmiths and Cutters of precious stones: nor did they omit to visit the Alchymists, money-coiners, Upholsters, Weavers, Velvet-workers, Watchmakers, Looking-glasse-framers, Printers, Organists, and other such kinde of Artificers, and every where giving them somewhat to drink, did learne and consider the industry and invention of the trades. They went also to heare the public lectures, the solemn commencements, the repetitions, the acclamations, the pleadings of the gentle Lawyers, and Sermons of Evangelical Preachers. He went through the Halls and places appointed for fencing, and there played against the Masters themselves at all weapons, and shewed them by experience, that he knew as much in it as (yea more then) they. And in stead of herborising, they visited the shops of Druggists, Herbalists, and Apothecaries, and diligently considered the fruits, roots, leaves, gums, seeds, the grease and ointments of some forreign parts, as also how they did adulterate them. He went to see the Juglers, Tumblers, Mountebanks and Quacksalvers, and considered their cunning, their shifts, their summer-saults and smooth tongue, especially of those of Chauny in Picardie, who are naturally great praters, and brave givers of fibs in matter of green apes. At their return they did eate more soberly at supper then at other times, and meats more desiccative and extenuating; to the end that the intemperate moisture of the aire, communicated to the body by a necessary confinitie, might by this means be corrected, and that they might not receive any prejudice for want of their ordinary bodily exercise. Thus was Gargantua governed, and kept on in this course of education, from day to day profiting, as you may understand such a young man of his age may of a pregnant judgement with good discipline well continued. Which although at the beginning it seemed difficult, became a little after so sweet, so easie, and so delightful, that it seemed rather the recreation of a King than the study of a Scholar. Neverthelesse Ponocrates, to divert him from this vehement intension of the spirits, thought fit, once in a month, upon some fair and clear day to go out of the city betimes in the morning, either towards Gentilly, or Boulogne, or to Montrouge, or Charanton bridge, or to Vanves, or St. Clou, and there spent all the day long in making the greatest chear that could be devised, sporting, making merry, drinking healths, playing, singing, dancing, tumbling in some faire medow, unnestling of sparrowes, taking of quailes, and fishing for frogs and crabs; but although that day was past without books or lecture, yet it was not spent without

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profit; for in the said medowes they usually repeated certain pleasant verses of Virgils Agriculture, of Hesiod and of Politian's husbandrie, would set abroach some wittie Latine Epigrams, then immediately turned them into roundlays and songs for dancing in the French language. In their feasting, they would sometimes separate the water from the wine that was therewith mixed, as Cato teacheth *de re rustica*, and Plinie with an ivie cup: would wash the wine in a basin full of water, then take it out again with a funnel as pure as ever. They made the water go from one glasse to another, and contrived a thousand little automaterie Engines, that is to say, moving of themselves.

CHAPTER XXV

How there was great Strife and Debate raisea betwixt the Cake-Bakers of Lerne, and those of Gargantuas Countrey, whereupon were waged great Warres

AT that time, which was the season of Vintage, in the beginning of Harvest, when the countrey shepherds were set to keep the Vines, and hinder the Starlings from eating up the grapes; as some cake-bakers of Lerne happened to passe along in the broad high way, driving unto the City ten or twelve horses loaded with cakes, the said shepherds courteously intreated them to give them some for their money, as the price then ruled in the market; for here it is to be remarked, that it is a celestial food to eate for breakfast hot fresh cakes with grapes, especially the frail clusters, the great red grapes, the muscadine, the verjuice grape and the luskard, for those that are costive in their belly; because it will make them gush out, and squirt the length of a Hunters staffe, like the very tap of a barrel; and often-times thinking to let a squib, they did all-to-besquatter and conskite themselves, whereupon they are commonly called the Vintage thinkers. The Bunsellers or Cake-makers were in nothing inclinable to their request; but (which was worse) did injure them most outragiously, calling them pratling gablers, lickorous gluttons, freckled bittors, mangie rascals, shiteabed scoundrels, drunken roysters, slie knaves, drowsie loiterers, slapsauce fellows, slabberdegullion druggels, lubbardly lowts, cosening foxes, ruffian rogues, paultrie customers, sycophant-varlets, drawlatch hoydons, flouting milksops, jeering companions, staring clowns, forlorn snakes, ninnie lobcocks, scurvie sneaksbies, fondling fops, base lowns, sawcie coxcombs, idle lusks, scoffing Braggards, noddie meacocks, blockish grutnols, doddi-poljolt-heads, jobernol goosecaps, foolish logger-heads, slutch calf-lollies, grouthead gnat-snappers, lob-dotterels, gaping changelings, codshead loobies, woodcock slangams, ninnie-hammer flycatchers, noddiepeak simple-tons; Turdie gut, shitten shepherds, and other such like defamatory epithets, saying further, that it was not for them to eate of these dainty cakes, but might very well

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content themselves with the course unraunged bread, or to eat of the great brown household loaf. To which provoking words, one amongst them, called Forgier, (an honest fellow of his person, and a notable springal,) made answer very calmly thus: How long is it since you have got hornes, that you are become so proud? indeed formerly you were wont to give us some freely, and will you not now let us have any for our money? This is not the part of good neighbours, neither do we serve you thus when you come hither to buy our good corn, wherof you make your cakes and buns; besides that, we would have given you to the bargain some of our grapes, but, by his zounds, you may chance to repent it, and possibly have need of us at another time, when we shall use you after the like manner, and therefore remember it. Then Marquet, a prime man in the confraternity of the cake-bakers, said unto him, Yea Sir, thou art pretty well crest-risen this morning, thou didst eat yesternight too much millet and bolymoug, come hither, Sirrah, come hither, I will give thee some cake: whereupon Forgier dreading no harm, in all simplicity went towards him, and drew a sixpence out of his leather sachel, thinking that Marquet would have sold him some of his cakes; but, in stead of cakes, he gave him with his whip such a rude lash overthwart the legs, that the marks of the whipcord knots were apparent in them; then would have fled away, but Forgier cried out as loud as he could, O murther, murther, help, help, help, and in the mean time threw a great cudgel after him, which he carried under his arme, wherewith he hit him in the coronal joynt of his head, upon the crotaphick arterie of the right side thereof, so forcibly, that Marquet fell down from his mare, more like a dead then living man. Meanwhile the farmers and countrey-swaines, that were watching their walnuts near to that place, came running with their great poles and long staves, and laid such load on these cake-bakers, as if they had been to thresh upon green rie. The other shepherds and shepherdesses, hearing the lamentable shout of Forgier, came with their slings and slackies following them, and throwing great stones at them, as thick as if it had been haile. At last they overtook them and took from them about foure or five dosen of their cakes; neverthelesse they payed for them the ordinary price, and gave them over and above one hundred egges, and three baskets full of mulberries. Then did the cake-bakers help to get up to his mare Marquet, who was most shrewdly wounded, and forthwith returned to Lerne, changing the resolution they had to go to Pareille, threatening very sharp and boistrously the cowherds, shepherds, and farmers of Sevile and Sinays. This done, the shepherds and shepherdesses made merry with these cakes and fine grapes, and sported themselves together at the sound of the pretty small pipe, scoffing and laughing at those vainglorious cake-bakers, who had that day met with a mischief for want of crossing themselves with a good hand in the morning. Nor did they forget to apply to Forgiers leg some faire great red medicinal grapes, and so handsomely drest it and bound it up, that he was quickly cured.

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CHAPTER XXVI

How the Inhabitants of Lerne, by the Commandment of Picrochole their King, assaulted the Shepherds of Gargantua, unexpectedly and on a sudden

THE Cake-bakers, being returned to Lerne, went presently, before they did either eat or drink, to the Capitol, and there before their King called Picrochole, the third of that name, made their complaint, shewing their paniers broken, their caps all crumpled, their coats torn, their cakes taken away, but, above all Marquet most enormously wounded, saying, that all that mischief was done by the shepherds and herdsmen of Grangousier, near the broad high way beyond Sevile: Pichrocole incontinent grew angry and furious; and without asking any further what, how, why or wherefore, commanded the ban and arriere ban to be sounded throughout all his countrey, that all his vassals of what condition soever, should upon paine of the halter, come in the best armes they could, unto the great place before the Castle, at the houre of noone, and, the better to strengthen his designe, he caused the drum to be beat about the town. Himself, whilest his dinner was making ready, went to see his artillery mounted upon the carriage, to display his colours, and set up the great royal standard, and loaded waines with store of ammunition both for the field and the belly, armes and victuals: at dinner he dispatch't his commissions, and by his expresse Edict my Lord Shagrag was appointed to command the Vanguard, wherein were numbered sixteen thousand and fourteen harquebusiers or fire-locks, together with thirty thousand and eleven Voluntier-adventurers. The great Touquedillion, Master of the horse, had the charge of the ordnance, wherein were reckoned nine hundred and fourteen brazen pieces, in cannons, double cannons, basilisks, serpentines, culverins, bombards or murtherers, falcons, bases or passevolans, spiroles and other sorts of great guns. The Reerguard was committed to the Duke of Scrapegood: In the maine battel was the King, and the Princes of his Kingdome. Thus being hastily furnished, before they would set forward, they sent three hundred light horsemen under the conduct of Captain Swillwind, to discover the countrey, clear the avenues, and see whether there was any ambush laid for them: but, after they had made diligent search, they found all the land round about in peace and quiet, without any meeting or convention at all; which Picrochole understanding, commanded that every one should march speedily under his colours: then immediately in all disorder, without keeping either rank or file, they took the fields one amongst another, wasting, spoiling, destroying and making havock of all wherever they went, not sparing poor nor rich, priviledged nor unpriviledged places, Church nor laity, drove away oxen and cowes, bulls, calves, heifers, wethers, ewes, lambs, goats, kids, hens, capons, chickens, geese, ganders, goslings, hogs, swine, pigs and such like. Beating down the walnuts, plucking the grapes, tearing the hedges, shaking the fruit-trees, and committing such incomparable abuses, that the like abomination was never heard of. Neverthelesse, they met with none to resist them, for every one submitted to their mercy, beseeching them, that they might be dealt with courteously, in regard that they had alwayes carried themselves, as became good and loving neighbours, and that they had never been guilty of any wrong or outrage done upon them, to be thus suddenly surprised, troubled, and disquieted, and that if they would not desist, God would punish them

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very shortly ; to which expostulations and remonstrances no other answer was made, but that they would teach them to eat cakes.

CHAPTER XXVII

How a Monk of Sevile saved the Closse of the Abbey from being ransacked by the Enemie

SO much they did, and so farre they went pillaging and stealing, that at last they came to Sevile, where they robbed both men and women, and took all they could catch : nothing was either too hot or too heavie for them. Although the plague was there in the most part of all the houses, they neverthelesse entered every where, then plundered and carried away all that was within, and yet for all this not one of them took any hurt, which is a most wonderful case. For the Curates, Vicars, Preachers, Physicians, Chirurgions and Apothecaries, who went to visit, to dresse, to cure, to heale, to preach unto, and admonish those that were sick, were all dead of the infection ; and these devillish robbers and murtherers caught never any harme at all. Whence comes this to passe, (my masters) I beseech you think upon it ? the town being thus pillaged, they went unto the Abbey with a horrible noise and tumult, but they found it shut and made fast against them ; whereupon the body of the army marched forward towards a passe or ford called the Gue de Vede, except seven companies of foot, and two hundred lanciers, who staying there, broke down the walls of the Closse, to waste, spoile and make havock of all the Vines and Vintage within that place. The Monks (poor devils) knew not in that extremity to which of all their Sancts they should vow themselves ; neverthelesse, at all adventures they rang the bells *ad capitulum capitulantes* : there it was decreed, that they should make a faire Procession, stuffed with good lectures, prayers and letanies, *contra hostium insidias*, and jollie responses *pro pace.*

There was then in the Abbey a claustral Monk, called Freer Jhon of the funnels and gobbets, in French *des entoumeures*, young, gallant, frisk, lustie, nimble, quick, active, bold, adventurous, resolute, tall, lean, wide-mouthed, long-nosed, a faire dispatcher of morning prayers, unbridler of masses, and runner over of vigils ; and to conclude summarily in a word, a right Monk, if ever there was any, since the Monking world monked a Monkerie : for the rest a Clerk even to the teeth in matter of breviary. This Monk hearing the noise that the enemy made within the inclosure of the Vineyard, went out to see what they were doing ; and perceiving that they were cutting and gathering the grapes, whereon was grounded the foundation of all their next yeares wine, returned unto the quire of the Church where the other Monks were,

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THEY FELL DOWN BEFORE HIM LIKE HAY BEFORE A MOWER

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all amazed and astonished like so many Bell-melters, whom when he heard sing, im, nim, pe, ne, ne, ne, ne, nene, tum, ne, num, num, ini, i mi, co, o, no, o, o, neno, ne, no, no, no, rum, nenum, num : It is well shit, well sung, (said he). By the vertue of God, why do not you sing Paniers farewell, Vintage is done : The devil snatch me, if they be not already within the middle of our Closse, and cut so well both Vines and Grapes, that by cods body, there will not be found for these four yeares to come so much as a gleaning in it. By the belly of Sanct James, what shall we (poor devils) drink the while ? Lord God ! *da mihi potum.* Then said the prior of the Convent, What should this drunken fellow do here, let him be carried to prison for troubling the divine service : Nay, said the Monk, the wine service, let us behave our selves so, that it be not troubled ; for you your self, my Lord Prior, love to drink of the best, and so doth every honest man. Never yet did a man of worth dislike good wine, it is a monastical apophthegme. But these responses that you chant here, by G—, are not in season ; wherefore is it, that our devotions were instituted to be short in the time of Harvest and Vintage, and long in the Advent, and all the winter ? The late friar, Massepelosse, of good memory, a true zealous man, or else I give my self to the devil, of our religion, told me, and I remember it well, how the reason was, that in this season we might presse and make the wine, and in Winter whiffe it up. Heark you, my masters, you that love the wine, Cops body, follow me ; for Sanct Antonie burn me as freely as a fagot, if they get leave to taste one drop of the liquour, that will not now come and fight for relief of the Vine. Hogs belly, the goods of the church ! Ha, no, no : what the devil, Sanct Thomas of England was well content to die for them ; if I died in the same cause, should not I be a Sanct likewise ? Yes. Yet shall I not die there for all this, for it is I that must do it to others and send them a packing. As he spake this, he threw off his great Monks habit, and laid hold upon the staffe of the crosse, which was made of the heart of a sorbaple-tree, it being of the length of a lance, round, of a full gripe, and a little poudred with lilies called flower de luce, the workmanship whereof was almost all defaced and worn out. Thus went he out in a faire long-skirted jacket, putting his frock scarfewayes athwart his breast, and in this equipage, with his staffe, shaft or truncheon of the cross, laid on so lustily, brisk and fiercely upon his enemies, who without any order, or ensigne, or trumpet, or drum, were busied in gathering the grapes of the Vineyard. For the Cornets, Guidons, and Ensigne-bearers, had laid down their standards, banners, and colours by the wallsides : the Drummers had knockt out the heads of their Drums on one end, to fill them with grapes : the Trumpeters were loaded with great bundles of bunches, and huge knots of clusters : In summe, every one of them was out of aray, and all in disorder. He hurried therefore upon them so rudely, without crying gare or beware, that he overthrew them like hogs, tumbled them over like swine, striking athwart and alongst, and by one means or other so laid about him, after the old fashion of fencing, that to some he beat out their braines, to others he crushed their armes, battered their legs, and bethwacked their sides till their ribs cracked with it ; to others again he unjoynted the spondyles or knuckles of the neck, disfigured their chaps, gashed their faces, made their cheeks hang flapping on their chin, and so swinged and belammed them, that they fell down before him like hay before a Mower : to some others he spoiled the frame of their kidneys, marred their backs, broke their thigh-bones, pash't in their noses, poached out their eyes, cleft their mandibules, tore their jaws, dung in their teeth into their throat, shook asunder their omoplates or shoulder-blades, sphacelated their shins, mortified their shanks, inflamed their ankles, heaved off of the hinges their ishies, their sciatica or hip-gout, dislocated the joints of their knees, squattered into pieces the boughts or pestles of their thighs, and so thumped, mawled and belaboured them every where, that never

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was corne so thick and threefold thresht upon by Plowmens flailes, as were the pitifully disjoynted members of their mangled bodies, under the mercilesse baton of the crosse. If any offered to hide himself amongst the thickest of the Vines, he laid him squat as a flounder, bruised the ridge of his back, and dash't his reines like a dog. If any thought by flight to escape, he made his head to flie in pieces by the Lambdoidal commissure, which is a seame in the hinder part of the scull. If any one did scramble up into a tree, thinking there to be safe, he rent up his perinee, and impaled him in at the fundament. If any of his old acquaintance happened to cry out, Ha Fryar Jhon my friend, Fryar Jhon, quarter, quarter, I yield my self to you, to you I render my self: So thou shalt (said he,) and must whether thou wouldest or no, and withal render and yield up thy soul to all the devils in hell, then suddenly gave them dronos, that is, so many knocks, thumps, raps, dints, thwacks and bangs, as sufficed to warne Pluto of their coming, and dispatch them a going: if any was so rash and full of temerity as to resist him to his face, then was it he did shew the strength of his muscles, for without more ado he did transpierce him by running him in at the breast, through the mediastine and the heart. Others, again, he so quashed and bebumped, that with a sound bounce under the hollow of their short ribs, he overturned their stomachs so that they died immediately; to some with a smart souse on the Epigaster, he would make their midrif swag, then redoubling the blow, gave them such a home-push on the navel, that he made their puddings to gush out. To others through their ballocks he pierced their bum-gut, and left not bowel, tripe nor intral in their body, that had not felt the impetuosity, fiercenesse and fury of his violence. Beleeve that it was the most horrible spectacle that ever one saw: Some cried unto Sanct Barbe, others to St. George; O the holy Lady Nytouch, said one, the good Sanctesse; O our Lady of Succours, said another, help, help; others cried, Our Lady of Cunaut, of Loretto, of good tidings on the other side of the water St. Mary over; some vowed a pilgrimage to St. James, and others to the holy handkerchief at Chamberrie, which three moneths after that burnt so well in the fire, that they could not get one thread of it saved: others sent up their vowes to St. Cadouin, others to St. Jhon d'Angelie, and to St. Eutropius of Xaintes: others again invoked St. Mesmes of Chinon, St. Martin of Candes, S. Cloud of Sinays, the holy relicks of Laurezay, with a thousand other jolly little Sancts and Santrels: Some died without speaking, others spoke without dying; some died in speaking, others spoke in dying. Others shouted as loud as they could, Confession, Confession, *Confiteor, miserere, in manus*; so great was the cry of the wounded, that the Prior of the Abbey with all his Monks came forth, who when they saw these poor wretches so slain amongst the Vines, and wounded to death, confessed some of them; but whilest the Priests were busied in confessing them, the little Monkies ran all to the place where Friar Jhon was, and asked him, wherein he would be pleased to require their assistance? To which he answered, that they should cut the throats of those he had thrown down upon the ground. They presently leaving their outer habits and cowles upon the railes, began to throttle and make an end of those whom he had already crushed: Can you tell with what instruments they did it? with faire gullies, which are little hulchback't demi-knives, the iron toole whereof is two inches long, and the wooden handle one inch thick, and three inches in length, wherewith the little boyes in our countrey cut ripe walnuts in two, (while they are yet in the shell,) and pick out the kernel, and they found them very fit for the expediting of that wezand-slitting exploit. In the mean time Friar Jhon, with his formidable baton of the Crosse, got to the breach which the enemies had made, and there stood to snatch up those that endeavoured to escape: Some of the Monkito's carried the standards, banners, ensignes, guidons and colours into their cells and chambers, to make garters of them. But when those that had

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been shriven, would have gone out at the gap of the said breach, the sturdy Monk quash't and fell'd them down with blowes, saying, These men have had confession and are penitent soules, they have got their absolution, and gained the pardons: they go into Paradise as streight as a sickle, or as the way is to Faye, (like Crooked-Lane at Eastcheap.) Thus by his prowesse and valour were discomfited all those of the army that entred into the Closse of the Abbey, unto the number of thirteen thousand, six hundred, twenty and two, besides the women and little children, which is alwayes to be understood. Never did Maugis the Hermite bear himself more valiantly with his bourdon or Pilgrims staffe against the Saracens, of whom is written in the Acts of the foure sons of Haymon, then did this Monk against his enemies with the staffe of the Crosse.

CHAPTER XXVIII

How Picrochole stormed and took by Assault the rock Clermond, and of Grangousiers Unwillingnesse and Aversion from the Undertaking of Warre

WHILEST the Monk did thus skirmish, as we have said, against those which were entered within the Closse; Picrochole in great haste passed the ford of Vede, (a very especial passe,) with all his souldierie, and set upon the rock Clermond, where there was made him no resistance at all: and, because it was already night, he resolved to quarter himself and his army in that town, and to refresh himself of his pugnative choler. In the morning he stormed and took the Bulwarks and Castle, which afterwards he fortified with rampiers, and furnished with all ammunition requisite, intending to make his retreat there, if he should happen to be otherwise worsted; for it was a strong place, both by Art and Nature, in regard of the stance and situation of it. But let us leave them there, and return to our good Gargantua, who is at Paris very assiduous and earnest at the study of good letters, and athletical exercitations, and to the good old man Grangousier his father, who after supper warmeth his ballocks by a good, clear, great fire, and, waiting upon the broyling of some chestnuts, is very serious in drawing scratches on the hearth, with a stick burnt at the one end, wherewith they did stirre up the fire, telling to his wife and the rest of the family pleasant old stories and tales of former times. Whilest he was thus employed, one of the shepherds which did keep the Vines, (named Pillot) came towards him, and to the full related the enormous abuses which were committed, and the excessive spoil that was made by Picrochole, King of Lerne, upon his lands and territories, and how he had pillaged, wasted and ransacked all the countrey, except the inclosure at Sevile, which Friar Jhon des Entoumeures to his great honour had preserved: and that at the same present time the said King was in the rock Clermond; and there with great industry and circumspection, was strengthening himself and his whole army. Halas, halas, alas, (said Grangousier,) what is this good people? do I dream, or is it true that they tell me? Picrochole my ancient friend of old time, of my own kinred and alliance, comes he to invade me? what moves him? what provokes him? what sets him on? what drives him to it? who hath given him this counsel? Ho, ho, ho, ho, ho, my God, my Saviour, help me, inspire me, and advise me what I shall do. I protest, I swear before thee, so be thou favourable to me, if ever I did him or his subjects any damage or displeasure, or committed any the least robbery in his countrey; but on the contrary I have succoured and supplied him with men, money,

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friendship and counsel upon any occasion, wherein I could be steadable for the improvement of his good; that he hath therefore at this nick of time so outraged and wronged me, it cannot be but by the malevolent and wicked spirit. Good God, thou knowest my courage, for nothing can be hidden from thee; if perhaps he be grown mad, and that thou hast sent him hither to me for the better recovery and re-establishment of his brain; grant me power and wisdome to bring him to the yoke of thy holy will by good discipline. Ho, ho, ho, ho, my good people, my friends and my faithful servants, must I hinder you from helping me? alas, my old age required henceforward nothing else but rest, and all the dayes of my life I have laboured for nothing so much as peace: but now I must (I see it well) load with armes my poor, weary and feeble shoulders; and take in my trembling hand the lance and horseman's mace, to succour and protect my honest subjects: reason will have it so; for by their labour am I entertained, and with their sweat am I nourished, I, my children and my family. This notwithstanding, I will not undertake warre, until I have first tried all the wayes and means of peace, that I resolve upon.

Then assembled he his counsel, and proposed the matter as it was indeed, whereupon it was concluded, that they should send some discreet man unto Picrochole, to know wherefore he had thus suddenly broken the Peace, and invaded those lands unto which he had no right nor title. Furthermore, that they should send for Gargantua, and those under his command, for the preservation of the countrey, and defence thereof now at need. All this pleased Grangousier very well, and commanded that so it should be done. Presently therefore he sent the Basque his Lackey, to fetch Gargantua with all diligence, and wrote to him as followeth.

CHAPTER XXIX

The Tenor of the Letter which Grangousier wrote to his Sonne Gargantua

THE fervency of thy studies did require, that I should not in a long time recall thee from that Philosophical rest thou now enjoyest; if the confidence reposed in our friends and ancient confederates had not at this present disappointed the assurance of my old age: But seeing such is my fatal destiny, that I should be now disquieted by those in whom I trusted most: I am forced to call thee back to help the people and goods, which by the right of nature belong unto thee; for even as armes are weak abroad if there be not counsel at home: so is that study vaine, and counsel unprofitable, which in a due and convenient time is not by vertue executed and put in effect. My deliberation is not to provoke, but to appease; not to assault, but to defend: not to conquer, but to preserve my faithful subjects and hereditary dominions: into which Picrochole is entred in a hostile manner without any ground or cause, and from day to day persueth his furious enterprise with that

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A VERY WISE AND DISCREET MAN

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height of insolence that is intolerable to free-born spirits. I have endeavoured to moderate his tyrannical choler, offering him all that which I thought might give him satisfaction: and oftentimes have I sent lovingly unto him, to understand wherein, by whom, and how he found himself to be wronged. But of him could I obtain no other answer, but a meer defiance, and that in my lands he did pretend only to the right of a civil correspondency and good behaviour, whereby I knew that the eternal God hath left him to the disposure of his own free will and sensual appetite, which cannot chuse but be wicked, if by divine grace it be not continually guided: and to contain him within his duty, and bring him to know himself, hath sent him hither to me by a grievous token. Therefore, my beloved son, as soon as thou canst, upon sight of these letters, repaire hither with all diligence, to succour not me so much (which neverthelesse by natural Piety thou oughtest to do,) as thine own People, which by reason thou mayst save and preserve. The exploit shall be done with as little effusion of blood as may be; and, if possible, by meanes far more expedient, such as military policy, devices and stratagems of warre, we shall save all the souls, and send them home as merry as crickets unto their own houses. My dearest Son, the peace of Jesus Christ our Redeemer be with thee; salute from me Ponocrates, Gymnastes and Eudemon; the twentieth of September. Thy Father Grangousier.

CHAPTER XXX

How Ulrich Gallet was sent unto Picrochole

THE letters being dictated, signed, and sealed, Grangousier ordained that Ulrich Gallet, Master of the requests, (a very wise and discreet man, of whose prudence and sound judgement he had made trial in several difficult and debateful matters,) to go unto Picrochole, to shew what had been decreed amongst them. At the same houre departed the good man Gallet, and having past the ford, asked at the Miller that dwelt there, in what condition Picrochole was: who answered him, that his souldiers had left him neither cock nor hen, that they were retired and shut up into the rock Clermond, and that he would not advise him to go any further for feare of the Scouts, because they were enormously furious; which he easily beleeved, and therefore lodged that night with the Miller. The next morning he went with a Trumpeter to the gate of the Castle, and required the guards he might be admitted to speak with the King of somewhat that concerned him. These words being told unto the King, he would by no means consent that they should open the gate; but getting upon the top of the bulwark, said unto the Ambassadour, What is the news? what have you to say? then the Ambassadour began to speak as followeth.

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CHAPTER XXXI

The Speech made by Gallet to Picrochole

THERE cannot arise amongst men a juster cause of grief, then when they receive hurt and damage, where they may justly expect for favour and good will; and not without cause, (though without reason,) have many, after they had fallen into such a calamitous accident, esteemed this indignity lesse supportable then the losse of their own lives, in such sort, that if they have not been able by force of armes, nor any other means, by reach of wit or subtilty, to stop them in their course, and restrain their fury, they have fallen into desperation, and utterly deprived themselves of this light. It is therefore no wonder if King Grangousier my Master be full of high displeasure, and much disquieted in minde upon thy outragious and hostile coming: but truly it would be a marvel, if he were not sensible of, and moved with the incomparable abuses and injuries perpetrated by thee and thine upon those of his countrey, towards whom there hath been no example of inhumanity omitted; which in it self is to him so grievous for the cordial affection, wherewith he hath alwayes cherished his subjects, that more it cannot be to any mortal man; yet in this, (above humane apprehension,) it is to him the more grievous, that these wrongs and sad offences hath been committed by thee and thine, who time out of minde, from all antiquity, thou and thy Predecessors, have been in a continual league and amity with him, and all his Ancestors; which, even until this time, you have as sacred together inviolably preserved, kept and entertained, so well, that not he and his only, but the very barbarous Nations of the Poictevins, Bretons, Manceaux, and those that dwell beyond the isles of the Canaries, and that of Isabella, have thought it as easie to pull down the firmament, and to set up the depths above the clouds, as to make a breach in your alliance; and have been so afraid of it in their enterprises, that they have never dared to provoke, incense or indamage the one for feare of the other. Nay, which is more, this sacred league hath so filled the world, that there are few Nations at this day inhabiting throughout all the continent and isles of the Ocean, who have not ambitiously aspired to be received into it, upon your own covenants and conditions, holding your joynt confederacie in as high esteem as their own territories and dominions in such sort; that from the memory of man, there hath not been either Prince or league so wilde and proud, that durst have offered to invade, I say not your countreys, but not so much as those of your confederates: and if by rash and headie counsel they have attempted any new designe against them, as soon as they heard the name and title of your alliance, they have suddenly desisted from their enterprises. What rage and madnesse therefore doth now incite thee, all old alliance infringed, all amity trod under foot, and all right violated, thus in a hostil manner to invade his countrey, without having been by him or his in any thing prejudiced, wronged, or provoked. Where is faith? where is law? where is reason? where is humanity? where is the feare of God? dost thou think that these atrocious abuses are hidden from the eternal spirits, and the supreme God, who is the just rewarder of all our undertakings? if thou so think, thou deceivest thy self; for all things shall come to passe, as in his incomprehensible judgement he hath appointed. Is it thy fatal destiny, or influences of the stars that would put an end to thy so long enjoyed

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ease and rest? for that all things have their end and period, so as that when they are come to the superlative point of their greatest height, they are in a trice tumbled down again, as not being able to abide long in that state. This is the conclusion and end of those who cannot by reason and temperance moderate their fortunes and prosperities. But if it be predestinated that thy happinesse and ease must now come to an end, must it needs be by wronging my king? him by whom thou wert established? If thy house must come to ruine, should it therefore in its fall crush the heels of him that set it up? The matter is so unreasonable, and so dissonant from common sense, that hardly can it be conceived by humane understanding, and altogether incredible unto strangers, till by the certain and undoubted effects thereof it be made apparent, that nothing is either sacred or holy to those, who having emancipated themselves from God and reason, do meerly follow the perverse affections of their own depraved nature. If any wrong had been done by us to thy subjects and dominions: if we had favoured thy ill-willers: if we had not assisted thee in thy need: if thy name and reputation had been wounded by us: or (to speak more truly) if the calumniating spirit, tempting to induce thee to evil, had by false illusions and deceitful fantasies, put into thy conceit the impression of a thought, that we had done unto thee any thing unworthy of our ancient correspondence and friendship, thou oughtest first to have enquired out of the truth, and afterwards by a seasonable warning to admonish us thereof; and we should have so satisfied thee, according to thine own hearts desire, that thou shouldest have had occasion to be contented. But, O eternal God, what is thy enterprise? wouldest thou like a perfidious tyrant, thus spoile and lay waste my Masters Kingdome? has thou found him so silly and blockish, that he would not: or so destitute of men and money, of counsel and skill in military discipline, that he cannot withstand thy unjust invasion? March hence presently, and to-morrow some time of the day retreat unto thine own countrey, without doing any kinde of violence or disorderly act by the way: and pay withal a thousand besans of gold, (which, in English money, amounteth to five thousand pounds) for reparation of the damages thou hast done in his countrey: halfe thou shalt pay to morrow, and the other halfe at the ides of May next coming, leaving with us in the meantime for hostages, the Dukes of Turnebank, Lowbuttock and Smalltrash, together with the Prince of Itches, and Viscount of Snatch-bit.

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CHAPTER XXXII

How Grangousier to buy Peace, caused the Cakes to be restored

WITH that the good man Gallet held his peace, but Picrochole to all his discourse answered nothing but Come and fetch them, come and fetch them: they have ballocks faire and soft, they will knead and provide some cakes for you. Then returned he to Grangousier, whom he found upon his knees bare-headed, crouching in a little corner of his cabinet, and humbly praying unto God, that he would vouchsafe to asswage the choler of Picrochole, and bring him to the rule of reason without proceeding by force. When the good man came back, he asked him, Ha, my friend, my friend, what newes do you bring me? There is neither hope nor remedy, (said Gallet) the man is quite out of his wits, and forsaken of God. Yea, but (said Grangousier,) my friend, what cause doth he pretend for his outrages? He did not shew me any cause at all (said Gallet,) only that in a great anger, he spoke some words of cakes. I cannot tell if they have done any wrong to his Cake-bakers. I will know, (said Grangousier,) the matter throughly, before I resolve any more upon what is to be done; then sent he to learn concerning that businesse, and found by true information, that his men had taken violently some cakes from Picrocholes people, and that Marquets head was broken with a slackie or short cudgel: that neverthelesse all was well paid, and that the said Marquet had first hurt Forgier with a stroke of his whip athwart the legs; and it seemed good to his whole counsel, that he should defend himself with all his might. Notwithstanding all this (said Grangousier,) seeing the question is but about a few cakes, I will labour to content him; for I am very unwilling to wage warre against him. He enquired then what quantity of cakes they had taken away, and understanding, that it was but some foure or five dozen, he commanded five cart-loads of them to be baked that same night; and that there should be one full of cakes made with fine butter, fine yolks of egges, fine saffron and fine spice, to be bestowed upon Marquet, unto whom likewise he directed to be given seven hundred thousand and three Philips, (that is, at three shillings the piece, one hundred five thousand pounds and nine shillings of English money) for reparation of his losses and hindrances, and for satisfaction of the Chirurgion that had dressed his wound: and furthermore setled upon him and his for ever in freehold the Apple Orchard called La Pomardiere; for the conveyance and passing of all which was sent Gallet, who by the way as they went made them gather near the willow-trees great store of boughs, canes and reeds, wherewith all the Cariers were injoyned to garnish and deck their carts, and each of them to carry one in his hand, as himself likewise did, thereby to give all men to understand that they demanded but Peace, and that they came to buy it.

Being come to the gate, they required to speak with Picrochole from Grangousier. Picrochole would not so much as let them in, nor go to speak with them, but sent them word that he was busie, and that they should deliver their minde to Captain Touquedillon, who was then planting a piece of Ordnance upon the wall. Then said the good man unto him, My Lord, to ease you of all this labour, and to take away all excuses why you may not return unto our former alliance, we do here presently restore unto you the Cakes upon which the quarrel arose; five dozen did our people take away, they were well payed for: we love Peace so well, that we

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restore unto you five cart-loads, of which this cart shall be for Marquet, who doth most complain; besides, to content him entirely, here are seven hundred thousand and three Philips, which I deliver to him: and for the losses he may pretend to have sustained, I resigne for ever the farme of the Pomardiere, to be possessed in fee-simple by him and his for ever, without the payment of any duty, or acknowledgement of homage, fealtie, fine or service whatsoever: and here is the tenor of the deed, and, for Gods sake, let us live henceforward in Peace, and withdraw your selves merrily into your own countrey from within this place, unto which you have no right at all, as your selves must needs confesse, and let us be good friends as before. Touquedillon related all this to Picrochole, and more and more exasperated his courage, saying to him, These clowns are afraid to some purpose: by G—, Grangousier conskites himself for feare; the poor drinker he is not skilled in warfare, nor hath he any stomach for it, he knows better how to empty the flaggons, that is his Art. I am of opinion that it is fit we send back the carts and the money; and for the rest, that very speedily we fortifie our selves here, then prosecute our fortune. But what do they think to have to do with a ninnie-whoop, to feed you thus with cakes? You may see what it is; the good usage, and great familiarity which you have had with them heretofore, hath made you contemptible in their eyes. Anoint a villain, he will prick you: prick a villain, and he will anoint you. Sa, sa, sa, (said Picrochole,) by St. James you have given a true character of them. One thing I will advise you, (said Touquedillon), we are here but badly victualled, and furnished with mouth-harnesse very slenderly: if Grangousier should come to besiege us, I would go presently, and pluck out of all your souldiers heads and mine own all the teeth except three to each of us, and with them alone we should make an end of our provision, but too soon we shall have, (said Picrochole,) but too much sustenance and feeding-stuffe: came we hither to feed or to fight? To fight, indeed (said Touquedillon,) yet from the panch comes the dance, and, where famine rules, force is exiled. Leave off your prating (said Picrochole,) and forthwith seize upon what they have brought. Then took they money and cakes, oxen and carts, and sent them away without speaking one word, only that they would come no more so near, for a reason that they would give them the morrow after. Thus without doing any thing, returned they to Grangousier, and related the whole matter unto him, subjoyning that there was no hope left to draw them to Peace, but by sharp and fierce warres.

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CHAPTER XXXIII

How some Statesmen of Picrochole, by haire-brain'd Counsel put him in extreme danger

THE carts being unloaded, and the money and cakes secured, there came before Picrochole the Duke of Small-trash, the Earle Swash-buckler, and Captain Durtaille, who said unto him, Sir, this day we make you the happiest, the most warlike and chivalrous Prince that ever was since the death of Alexander of Macedonia. Be covered, be covered, (said Pichrochole.) Grammercie (said they) we do but our duty: The manner is thus, you shall leave some Captain here to have the charge of this Garrison, with a Party competent for keeping of the place, which besides its natural strength, is made stronger by the rampiers and fortresses of your devising. Your Army you are to divide into two parts, as you know very well how to do. One part thereof shall fall upon Grangousier and his forces, by it shall he be easily at the very first shock routed, and then shall you get money by heaps, for the Clown hath store of ready coine: Clown we call him, because a noble and generous Prince hath never a penny, and that to hoard up treasure is but a clownish trick. The other part of the Army in the mean time shall draw towards Onys, Xaintonge, Angoulesme and Gascony: then march to Perigourt, Medos, and Elanes, taking whereever you come without resistance, townes, castles, and forts: Afterwards to Bayonne, St. Jhon de Luz, to Fuentarabia, where you shall seize upon all the ships, and coasting along Galicia and Portugal, shall pillage all the maritime places, even unto Lisbone, where you shall be supplied with all necessaries befitting a Conquerour. By copsodie Spain will yield, for they are but a race of Loobies: then are you to passe by the streights of Gibraltar, where you shall erect two pillars more stately then those of Hercules, to the perpetual memory of your name, and the narrow entrance there shall be called the Picrocholinal sea.

Having past the Picrocholinal sea, behold, Barbarossa yields himself your slave: I will (said Picrochole) give him faire quarter and spare his life. Yea, (said they) so that he be content to be christened. And you shall conquer the Kingdomes of Tunes, of Hippos, Argier, Bomine, Corode, yea all Barbary. Furthermore, you shall take into your hands Majorca, Minorca, Sardinia, Corsica, with the other Islands of the Ligustick and Balearian seas. Going alongst on the left hand, you shall rule all Gallia Norbenensis, Provence, the Allobrogians, Genua, Florence, Luca, and then God bi wy Rome; By my faith (said Picrochole,) I will not then kisse his pantuffle.

Italy being thus taken, behold, Naples, Calabria, Apulia and Sicilie all ransacked, and Malta too. I wish the pleasant Knights of the Rhodes heretofore would but come to resist you, that we might see their urine. I would (said Picrochole) very willingly go to Loretta. No, no, (said they) that shall be at our return; from thence we will saile Eastwards, and take Candia, Cyprus, Rhodes, and the Cyclade Islands, and set upon Morea. It is ours by St. Trenian, the Lord preserve Jerusalem; for the great Soldan is not comparable to you in power: I will then (said he) cause Solomons Temple to be built: No, (said they) not yet, have a little patience, stay a while, be never too sudden in your enterprises. Can you tell what Octavian Augustus said? *Festina lentè*; it is requisite that you first have the lesser Asia, Caria, Lycia, Pamphilia, Cilicia, Lydia, Phrygia, Mysia, Bithynia, Carazia, Satalia, Samagaria, Castamena, Luga, Sanasta, even unto Euphrates. Shall we see, (said Picrochole,)

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THE EARLE SWASH-BUCKLER

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Babylon and Mount Sinai? There is no need (said they) at this time; have we not hurried up and down, travelled and toyled enough, in having transfreted and past over the Hircanian sea, marched alongst the two Armenias, and the three Arabias? By my faith (said he) we have played the fooles, and are undone: Ha, poor soules! What's the matter, said they? What shall we have (said he) to drink in these deserts? For Julian Augustus, with his whole Army died there for thirst, as they say. We have already (said they), given order for that. In the Siriack sea you have nine thousand and fourteen great ships laden with the best wines in the world: they arrived at Port Joppa, there they found two and twenty thousand Camels, and sixteen hundred Elephants, which you shall have taken at one hunting about Sigelmes, when you entered into Lybia: and, besides this, you had all the Mecca Caravane. Did not they furnish you sufficiently with wine? Yes, but (said he) we did not drink it fresh: By the vertue, (said they) not of a fish, a valiant man, a Conquerour, who pretends and aspires to the Monarchy of the world, cannot alwayes have his ease. God be thanked, that you and your men are come safe and sound unto the banks of the river Tigris; But (said he) what doth that part of our Army in the mean time, which overthrows that unworthy Swill-pot Grangousier? They are not idle (said they) we shall meet with them by and by, they shall have won you Britany, Normandy, Flanders, Haynault, Brabant, Artois, Holland, Zealand; they have past the Rhine over the bellies of the Switsers and Lanskenets, and a Party of these hath subdued Luxemburg, Lorrain, Champaigne, and Savoy, even to Lions, in which place they have met with your forces, returning from the naval Conquests of the Mediterranean sea: and have rallied again in Bohemia, after they had plundered and sacked Suevia, Wittemberg, Bavaria, Austria, Moravia, and Styria. Then they set fiercely together upon Lubeck, Norway, Swedeland, Rie, Denmark, Gitland, Greenland, the Sterlins, even unto the frozen sea; this done, they conquered the isles of Orkney, and subdued Scotland, England, and Ireland. From thence sailing through the sandie sea, and by the Sarmates, they have vanquished and overcome Prussia, Poland, Lituania, Russia, Walachia, Transilvania, Hungarie, Bulgaria, Turquieland, and are now at Constantinople. Come (said Picrochole,) let us go joyn with them quickly, for I will be Emperour of Trebezonde also: shall we not kill all these dogs, Turks and Mahumetans? What a devil should we do else, said they: and you shall give their goods and lands to such as shall have served you honestly: Reason (said he) will have it so, that is but just, I give unto you the Caramania, Surie, and all the Palestine. Ha, Sir, (said they) it is out of your goodnesse: Grammercie, we thank you, God grant you may alwayes prosper. There was there present at that time an old Gentleman well experienced in the warres, a sterne souldier, and who had been in many great hazards, named Echephron, who hearing this discourse, said, I do greatly doubt that all this enterprise will be like the tale or interlude of the pitcher full of milk, wherewith a Shoemaker made himself rich in conceit: but, when the pitcher was broken, he had not whereupon to dine: what do you pretend by these large Conquests? what shall be the end of so many labours and crosses? Thus it shall be (said Picrochole) that when we are returned, we shall sit down, rest and be merry: But (said Echephron,) if by chance you should never come back, for the voyage is long and dangerous, were it not better for us to take our rest now, then unnecessarily to expose our selves to so many dangers? O (said Swashbuckler,) by G—, here is a good dotard, come, let us go hide our selves in the corner of a chimney, and there spend the whole time of our life amongst ladies, in threading of pearles, or spinning like Sardanapalus: He that nothing ventures, hath neither horse nor mule, (sayes Solomon): He who adventureth too much (said Echephron) loseth both horse and mule, answered Malchon. Enough (said Picrochole,) go forward: I feare nothing, but these devillish legions

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of Grangousier, whilest we are in Mesopotamia, will come on our backs, and charge up our reer, what course shall we then take? what shall be our remedy? A very good one, (said Durtaille) a pretty little commission, which you must send unto the Muscoviters, shall bring you into the field in an instant foure hundred and fifty thousand choise men of warre. O that you would but make me your Lieutenant General, I should for the lightest faults of any inflict great punishments. I fret, I charge, I strike, I take, I kill, I slay, I play the devil. On, on, (said Picrochole) make haste, my lads, and let him that loves me, follow me.

CHAPTER XXXIV

How Gargantua left the City of Paris, to succour his Countrey, and how Gymnast encountered with the Enemy

IN this same very houre Gargantua, who was gone out of Paris, as soon as he had read his fathers letters, coming upon his mare had already past the Nunnerie-bridge himself, Ponocrates, Gymnast and Eudemon, who all three, the better to inable them to go along with him, took Post-horses; the rest of his traine came after him by even journeys at a slower pace, bringing with them all his books and Philosophical instruments; as soon as he had alighted at Parille, he was informed by a farmer of Gouget, how Picrochole had fortified himself within the rock Clermond, and had sent Captain Tripet with a great army to set upon the wood of Vede and Vaugaudry, and that they had already plundered the whole countrey, not leaving cock nor hen, even as farre as to the wine-presse of Billiard. These strange and almost incredible newes of the enormous abuses, thus committed over all the land, so affrighted Gargantua, that he knew not what to say nor do: but Ponocrates counselled him to go unto the Lord of Vauguyon, who at all times had been their friend and confederate, and that by him they should be better advised in their businesse; which they did incontinently, and found him very willing and fully resolved to assist them, and therefore was of opinion that they should send some one of his company, to scout along and discover the countrey, to learn in what condition and posture the enemy was, that they might take counsel, and proceed according to the present occasion. Gymnast offered himself to go; whereupon it was concluded, that for his safety, and the better expedition, he should have with him some one that knew the wayes, avenues, turnings, windings, and rivers thereabout. Then away went he and Prelingot, (the Querry or Gentleman of Vauguyon's Horse,) who scouted and espied as narrowly as they could upon all quarters without any feare. In the meantime Gargantua took a little refreshment, ate somewhat himself, the like did those who were with him, and caused to give to his mare a Picotine of Oats, that is, threescore and fourteen quarters and three bushels. Gymnast and his Camerade rode so long, that at last they met with the enemies forces, all scattered and out of order, plundering, stealing, robbing and pillaging all they could lay hands on: and, as far off as they could perceive him, they ran thronging upon the back of one another in all haste towards him, to unload him of his money, and untrusse his Portmantles. Then cried he out unto them, (My Masters,) I am a poor devil, I desire you to spare me, I have yet one Crown left, come, we must drink it, for it is *aurum potabile* and this horse here shall be sold to pay my welcome; afterwards take me for one of your own, for never yet was there any man that knew better how to take, lard, rost and dresse, yea, by G— to teare

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asunder and devoure a hen, then I that am here; and for my Proficiat I drink to all good fellowes. With that he unscrued his Borracho, (which was a great Dutch leathern bottle), and without putting in his nose drank very honestly: the marouſle Rogues looked upon him, opening their throats a foot wide, and putting out their tongues like Greyhounds, in hopes to drink after him: but Captain Tripet, in the very nick of that their expectation, came running to him to see who it was. To him Gymnast offered his bottle, saying, Hold, Captain, drink boldly and spare not; I have been thy taster, it is wine of La Faye Monjau. What? (said Tripet) this fellow gybes and flowts us; Who art thou? (said Tripet) I am (said Gymnast) a poor devil, (*pauvre diable*). Ha, (said Tripet) seeing thou art a poor devil, it is reason that thou shouldest be permitted to go whithersoever thou wilt, for all poor devils passe every where without toll or taxe; but it is not the custome of poor devils to be so wel mounted, therefore, Sir devil, come down, and let me have your horse, and if he do not carry me well, you, Master devil, must do it: for I love a life that such a devil as you should carry me away.

CHAPTER XXXV

How Gymnast very souply and cunningly killed Captain Tripet, and others of Picrocholes men

WHEN they heard these words, some amongst them began to be afraid, and blest themselves with both hands, thinking indeed that he had been a devil disguised: insomuch that one of them, named good Jhon, Captain of the trained bands of the Countrey bumpkins, took his Psalter out of his Codpiece, and cried out aloud, *Hagios ho theos*. If thou be of God speak: if thou be of the other spirit avoid hence, and get thee going: yet he went not away: which words being heard by all the souldiers that were there, divers of them being a little inwardly terrified, departed from the place: all this did Gymnast very well remark and consider, and therefore making as if he would have alighted from off his horse, as he was poysing himself on the mounting side, he most nimbly (with his short sword by his thigh,) shifting his foot in the stirrup, performed the stirrup-leather feat, whereby after the inclining of his body downwards, he forwith lanch't himself aloft in the aire, and placed both his feet together on the saddle, standing upright with his back turned towards the horse's head. Now (said he) my case goes backward. Then suddenly in the same very posture wherein he was, he fetched a gambole upon one foot, and turning to the left hand, failed not to carry his body perfectly round, just into its former stance, without missing one jot. Ha (said Tripet,) I will not do that at this time, and not without cause. Well, (said Gymnast) I have failed, I will undo this leap: then with a marvellous strength and agility, turning towards the right hand he fetch't another frisking gambole, as before, which done, he set his right hand thumb upon the hinde bowe of the saddle, raised himself up, and sprung in the aire,

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poysing and upholding his whole body, upon the muscle and nerve of the said thumb: and so turned and whirled himself about three times: at the fourth, reversing his body, and overturning it upside down, and foreside back, without touching any thing he brought himself betwixt the horses two eares, springing with all his body into the aire, upon the thumb of his left hand, and in that posture turning like a windmill, did most actively do that trick which is called the Millers Passe. After this, clapping his right hand flat upon the middle of the saddle, he gave himself such a jerking swing, that he thereby seated himself upon the crupper, after the manner of Gentlewomens sitting on horseback: this done, he easily past his right leg over the saddle, and placed himself like one that rides in croup: But, said he, it were better for me to get into the saddle; then putting the thumbs of both hands upon the crupper before him, and thereupon leaning himself, as upon the only supporters of his body, he incontinently turned heels over head in the aire, and streight found himself betwixt the bowe of the saddle in a good settlement. Then with a summer-sault springing into the aire again, he fell to stand with both his feet close together upon the saddle, and there made above a hundred frisks, turnes and demi-pommads, with his armes held out acrosse, and in so doing, cried out aloud, I rage, I rage, devils, I am stark mad; devils, I am mad, hold me, devils, hold me, hold, devils, hold, hold.

Whilest he was thus vaulting, the Rogues in great astonishment said to one another, By cocks death he is a goblin or a devil thus disguised, *Ab hoste maligno libera nos, Domine*, and ran away in a ful flight, as if they had been routed, looking now and then behinde them, like a dog that carrieth away a goose-wing in his mouth. Then Gymnast spying his advantage, alighted from his horse, drew his sword, and laid on great blows upon the thickest, and highest-crested among them, and overthrew them in great heaps, hurt, wounded and bruised, being resisted by no body, they thinking he had been a starved devil, as well in regard of his wonderful feats in vaulting, which they had seen, as for the talk Tripet had with him, calling him poor devil: only Tripet would have traiterously cleft his head with his horsemans sword, or lanse-knight fauchion; but he was well armed, and felt nothing of the blow, but the weight of the stroke; whereupon turning suddenly about, he gave Tripet a home-thrust, and upon the back of that, whilest he was about to ward his head from a slash, he ran him in at the breast with a hit, which at once cut his stomack, the fifth gut called the Colon, and the half of his liver, wherewith he fell to the ground, and in falling gushed forth above foure pottles of pottage, and his soule mingled with the pottage.

This done, Gymnast withdrew himself, very wisely considering, that a case of great adventure and hazard, should not be pursued unto its utmost period, and that it becomes all Cavaliers modestly to use their good fortune, without troubling or stretching it too farre: wherefore getting to horse, he gave him the spurre, taking the right way unto Vauguyon, and Prelingot with him.

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"THIS TREE SHALL SERVE ME BOTH FOR A STAFFE AND LANCE"

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CHAPTER XXXVI

How Gargantua demolished the Castle at the Forde of Vede, and how they past the Ford

AS soon as he came, he related the estate and condition wherein they had found the enemie, and the stratagem which he alone had used against all their multitude, affirming that they were but rascally rogues, plunderers, thieves and robbers, ignorant of all military discipline, and that they might boldly set forward unto the field; it being an easie matter to fell and strike them down like beasts. Then Gargantua mounted his great Mare, accompanied as we have said before, and finding in his way a high and great tree, (which commonly was called by the name of St. Martins tree, because heretofore St. Martin planted a pilgrims staffe there, which in tract of time grew to that height and greatnesse,) said, This is that which I lacked; this tree shall serve me both for a staffe and lance: with that he pulled it up easily, plucked off the boughs, and trimmed it at his pleasure: in the meantime his Mare pissed to ease her belly, but it was in such abundance, that it did overflow the countrey seven leagues, and all the pisse of that urinal flood, ran glib away towards the Ford of Vede, wherewith the water was so swollen, that all the forces the enemy had there, were with great horrour drowned, except some who had taken the way on the left hand towards the hills. Gargantua, being come to the place of the wood of Vede, was informed by Eudemon, that there was some remainder of the enemy within the Castle, which to know, Gargantua cried out as loud as he was able, Are you there, or are you not there? if you be there, be there no more; and if you are not there, I have no more to say. But a ruffian gunner, whose charge was to attend the Portcullis over the gate, let flie a cannon-ball at him, and hit him with that shot most furiously on the right temple of his head, yet did him no more hurt, then if he had but cast a prune or kernel of a wine-grape at him: What is this? (said Gargantua) do you throw at us grape-kernels here? the vintage shall cost you dear, thinking indeed that the bullet had been the kernel of a grape, or raisin-kernel.

Those who were within the Castle, being till then busie at the pillage, when they heard this noise, ran to the towers and fortresses, from whence they shot at him above nine thousand and five and twenty falconshot and harcabusades, aiming all at his head, and so thick did they shoot at him, that he cried out, Ponocrates my friend, these flies here are like to put out mine eyes, give me a branch of those willow-trees to drive them away, thinking that the bullets and stones shot out of the great ordnance had been but dunflies. Ponocrates looked and saw that there were no other flies, but great shot which they had shot from the Castle. Then was it that he rusht with his great tree against the Castle, and with mighty blowes overthrew both towers and fortresses, and laid all level with the ground, by which means all that were within were slaine and broken in pieces. Going from thence they came to the bridge at the Mill, where they found all the Ford covered with dead bodies, so thick, that they had choaked up the Mill, and stopped the current of its water, and these were those that were destroyed in the Urinal deluge of the Mare. There they were at a stand, consulting how they might passe without hindrance by these dead carcasses. But Gymnast said, if the devils have past there, I will passe well enough. The devils have past there (said Eudemon,) to carry away the damned soules. By St. Rhenian (said

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Ponocrates) then by necessary consequence he shall passe there: Yes, yes, (said Gymnastes) or I shall stick in the way: then setting spurs to his horse, he past through freely, his horse not fearing, nor being any thing affrighted at the sight of the dead bodies; for he had accustomed him (according to the doctrine of the great Ælian) not to feare armour, nor the carcasses of dead men; and that not by killing men as Diomedes did the Thracians, or as Ulysses did in throwing the Corpses of his enemies at his horses feet, as Homer saith, but by putting a Jack-a-lent amongst his hay, and making him go over it ordinarily, when he gave him his oates. The other three followed him very close, except Eudemon only, whose horses foreright or far forefoot sank up to the knee in the paunch of a great fat chuffe, who lay there upon his back drowned, and could not get it out: there was he pestered, until Gargantua with the end of his staffe thrust down the rest of the villains tripes into the water, whilest the horse pulled out his foot; and (which is a wonderful thing in Hippiatrie,) the said horse was throughly cured of a ringbone which he had in that foot, by this touch of the burst guts of that great loobie.

CHAPTER XXXVII

How Gargantua in combing his Head, made the great Cannon-Balls fall out of his Haire

BEING come out of the river of Vede, they came very shortly after to Grangousiers Castle, who waited for them with great longing; at their coming they were entertained with many congies, and cherished with embraces, never was seen a more joyful company; for *supplementum supplementi Chronicorum* saith, that Gargamelle died there with joy; for my part, truly I cannot tell, neither do I care very much for her, nor for any body else. The truth was, that Gargantua, in shifting his clothes, and combing his head with a combe, which was nine hundred foot long of the Jewish Canne-measure, and whereof the teeth were great tusks of Elephants, whole and entire, he made fall at every rake above seven balls of bullets, at a dozen the ball, that stuck in his haire, at the razing of the Castle of the wood of Vede, which his father Grangousier seeing, thought they had been lice, and said unto him, What, my dear sonne, hast thou brought us this farre some short-winged hawkes of the Colledge of Montague? I did not mean that thou shouldest reside there; Then answered Ponocrates, My soveraign Lord, think not that I have placed him in that lowsie Colledge, which they call Montague; I had rather have put him amongst the grave-diggers of Sanct Innocent, so enormous is the cruelty and villany that I have

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AND LAID ALL LEVEL WITH THE GROUND

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known there: for the Galley-slaves are far better used amongst the Moors and Tartars, the murtherers in the criminal dungeons, yea the very dogs in your house, then are the poor wretched Students in the aforesaid Colledge; and if I were King of Paris, the devil take me if I would not set it on fire, and burne both Principal and Regents, for suffering this inhumanity to be exercised before their eyes: then, taking up one of these bullets, he said, These are cannon-shot, which your sonne Gargantua hath lately received by the treachery of your enemies, as he was passing before the Wood of Vede.

But they have been so rewarded, that they are all destroyed in the ruine of the Castle, as were the Philistines by the policy of Samson, and those whom the tower of Silohim slew, as it is written in the thirteenth of Luke; My opinion is, that we pursue them whilest the luck is on our side, for occasion hath all her haire on her forehead, when she is past, you may not recal her, she hath no tuft whereby you can lay hold on her, for she is bald in the hind-part of her head, and never returneth again. Truly (said Grangousier,) it shall not be at this time; for I will make you a feast this night, and bid you welcome.

This said, they made ready supper, and of extraordinary besides his daily fare, were rosted sixteen oxen, three heifers, two and thirty calves, threescore and three fat kids, fourscore and fifteen wethers, three hundred farrow pigs or sheats sowced in sweet wine or must, eleven score partridges, seven hundred snites and woodcocks, foure hundred Loudun and Cornwal-capons, six thousand pullets, and as many pigeons, six hundred crammed hens, fourteen hundred leverets, or young hares and rabbets, three hundred and three buzzards, and one thousand and seven hundred cockrels. For venison, they could not so suddenly come by it, only eleven wilde bores, which the Abbot of Turpenay sent, and eighteen fallow deer which the Lord of Gramount bestowed; together with seven score pheasants, which were sent by the Lord of Essars; and some dozens of queests, coushots, ringdoves, and woodculvers; River-fowle, teales and awteales, bitterns, courtes, plovers, francolins, briganders, tyrasons, young lapwings, tame ducks, shovelers, woodlanders, herons, moore-hens, criels, storks, canepetiers, oranges, flamans, which are phænicopters, or crimson-winged sea-fowles, terrigoles, turkies, arbens, coots, solingeese, curlews, termagants, and water-wagtails, with a great deal of cream, curds and fresh cheese, and store of soupe, pottages, and brewis with great variety. Without doubt there was meat enough, and it was handsomly drest by Snapsauce, Hotchpot and Brayverjuice, Grangousiers Cooks. Jenkin Trudg-apace and Clean-glasse were very careful to fill them drink.

CHAPTER XXXVIII

How Gargantua did eate up six Pilgrims in a Sallet

THE story requireth, that we relate that which happened unto six Pilgrims, who came from Sebastian near to Nantes: and who for shelter that night, being afraid of the enemy, had hid themselves in the garden upon the chichling pease, among the cabbages and lettices. Gargantua finding himself somewhat dry, asked whether they could get any lettice to make him a sallet; and hearing that there were the greatest and fairest in the countrey (for they were as great as plum-trees, or as walnut-trees,) he would go thither himself, and brought thence in his hand

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what he thought good, and withal carried away the six Pilgrims who were in so great feare, that they did not dare to speak nor cough.

Washing them therefore first at the fountain, the Pilgrims said one to another softly, What shall we do? we are almost drowned here amongst these lettice, shall we speak? but if we speak, he will kill us for spies: and, as they were thus deliberating what to do, Gargantua put them with the lettice into a platter of the house, as large as the huge tun of the White Friars of the Cistertian order, which done, with oile, vineger and salt he ate them up, to refresh himself a little before supper; and had already swallowed up five of the Pilgrims, the six being in the platter, totally hid under a lettice, except his bourdon or staffe that appeared, and nothing else. Which Grangousier seeing, said to Gargantua, I think that is the horne of a shell-snail, do not eat it. Why not, (said Gargantua) they are good all this moneth, which he no sooner said, but, drawing up the staffe, and therewith taking up the Pilgrim, he ate him very well, then drank a terrible draught of excellent white wine. The Pilgrims, thus devoured, made shift to save themselves as well as they could, by withdrawing their bodies out of the reach of the grinders of his teeth, but could not escape from thinking they had been put in the lowest dungeon of a prison. And when Gargantua whiffed the great draught, they thought to have been drowned in his mouth, and the flood of wine had almost carried them away into the gulf of his stomack. Neverthelesse skipping with their bourdons, as St. Michaels Palmers use to do, they sheltered themselves from the danger of that inundation under the banks of his teeth. But one of them by chance, groping or sounding the countrey with his staffe, to try whether they were in safety or no, struck hard against the cleft of a hollow tooth, and hit the mandibulary sinew, or nerve of the jaw, which put Gargantua to very great pain, so that he began to cry for the rage that he felt; to ease himself therefore of his smarting ache, he called for his tooth-picker, and rubbing towards a young walnut-tree, where they lay skulking, unnestled you my Gentlemen Pilgrims.

For he caught one by the legs, another by the scrip, another by the pocket, another by the scarf, another by the band of the breeches, and the poor fellow that had hurt him with the bourdon, him he hooked to him by the Codpiece, which snatch neverthelesse did him a great deal of good, for it pierced unto him a pockie botch he had in the groine, which grievously tormented him ever since they were past Ancenis. The Pilgrims thus dislodged ran away athwart the Plain a pretty fast pace, and the paine ceased, even just at the time when by Eudemon he was called to supper, for all was ready. I will go then (said he) and pisse away my misfortune; which he did do in such a copious measure, that, the urine, taking away the feet from the Pilgrims, they were carried along with the stream unto the bank of a tuft of trees: upon which, as soon as they had taken footing, and that for their self-preservation they had run a little out of the road, they on a sudden fell all six, except Fourniller, into a trap that had been made to take wolves by a train: out of which neverthelesse they escaped by the industry of the said Fourniller, who broke all the snares and ropes. Being gone from thence, they lay all the rest of that night in a lodge near unto Coudry, where they were comforted in their miseries, by the gracious words of one of their company, called Sweertogo, who shewed them that this adventure had been foretold by the Prophet David, *Psalm. Quum exsurgerent homines in nos, fortè vivos deglutîsseut nos;* when we were eaten in the sallet, with salt, oile and vineger. *Quum irasceretur furor eorum in nos, forsitan aqua absorbuisset nos;* when he drank the great draught, *Torrentem pertransivit anima nostra;* when the stream of his water carried us to the thicket, *Forsitan pertransisset anima nostra aquam intolerabilem;* that is, the water of his Urine, the flood whereof cutting our way, took our feet from us. *Benedictus*

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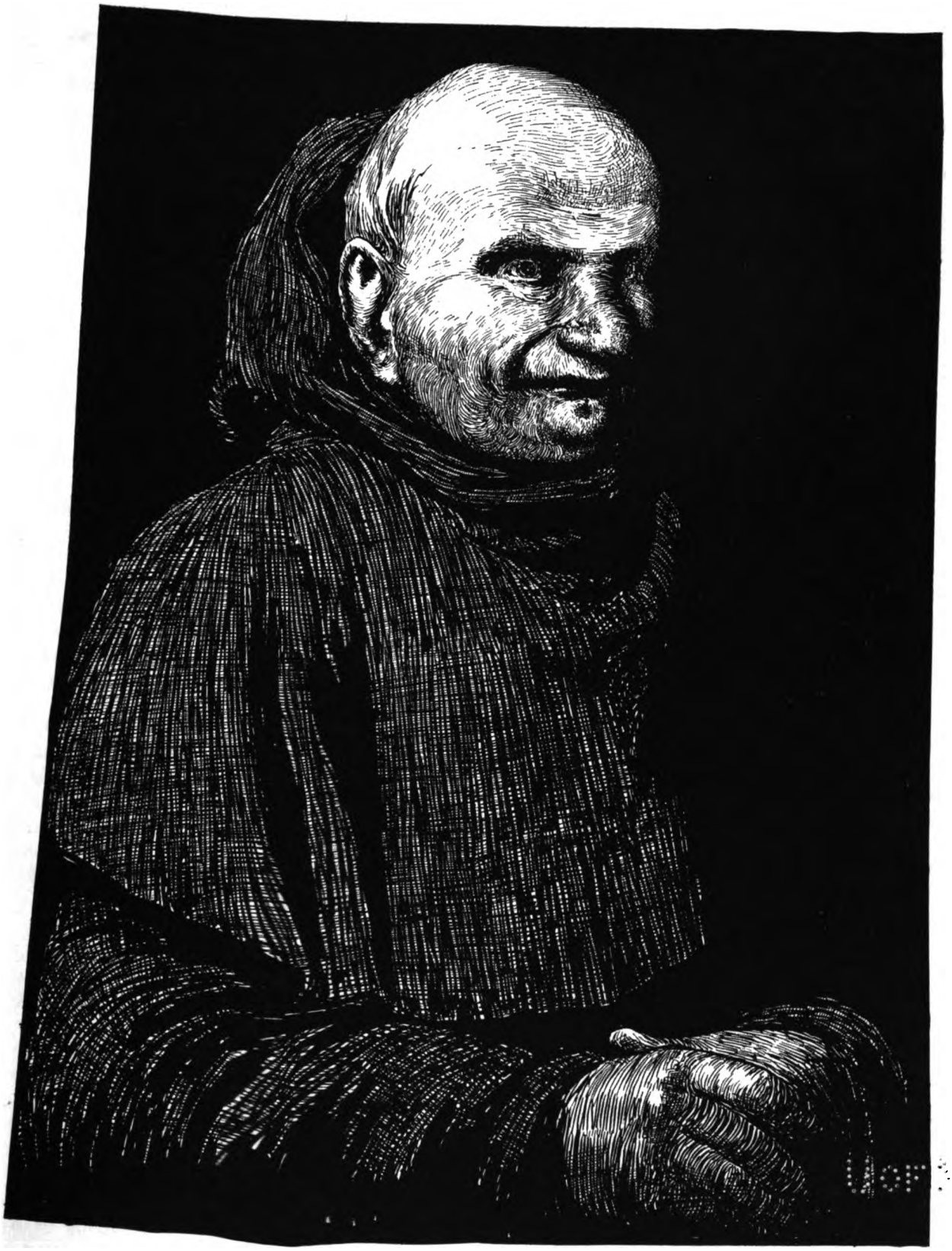

OUR PRIOR

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Dominus qui non dedit nos in captionem dentibus eorum; anima nostra sicut passer erepta est de laqueo venantium; when we fell in the trap, *Laqueus contritus est*, by Fourniller, *et nos liberati sumus, adjutorium nostrum, etc.*

CHAPTER XXXIX

How the Monk was feasted by Gargantua, and of the jovial Discourse they had at Supper

WHEN Gargantua was set down at table, after all of them had somewhat stayed their stomacks by a snatch or two of the first bits eaten heartily; Grangousier began to relate the source and cause of the warre, raised between him and Picrochole: and came to tell how Friar Jhon of the Funnels, had triumphed at the defence of the close of the Abbey, and extolled him for his valour above Camillus, Scipio, Pompey, Cæsar and Themistocles. Then Gargantua desired that he might be presently sent for, to the end that with him they might consult of what was to be done; whereupon, by a joynt consent, his steward went for him, and brought him along merrily, with his staffe of the Crosse, upon Grangousiers mule: when he was come, a thousand huggings, a thousand embracements, a thousand good dayes were given: Ha, Friar Jhon, my friend, Friar Jhon, my brave cousin, Friar Jhon from the devil: let me clip thee (my heart) about the neck, to me an armesful; I must gripe thee (my ballock), till thy back crack with it. Come (my cod) let me coll thee till I kill thee; And Friar Jhon, the gladdest man in the world, never was man made welcomer, never was any more courteously and graciously received then Friar Jhon. Come, come, (said Gargantua), a stool here close by me at this end. I am content, (said the monk), seeing you will have it so. Some water (page); fill, my boy, fill, it is to refresh my liver; give me some, (childe) to gargle my throat withal. *Depositâ cappâ*, (said Gymnast) let us pull off this frock. Ho, by G—, Gentleman (said the Monk) there is a chapter *in statutis ordinis*, which opposeth my laying of it down. Pish (said Gymnast) a fig for your chapter, this frock breaks both your shoulders, put it off. My friend (said the monk) let me alone with it; for by G—, I'le drink the better that it is on: It makes all my body jocund; if I should lay it aside the waggish Pages would cut to themselves garters out of it, as I was once served at Coulaines; and, which is worse, I shall lose my appetite: but if in this habit I sit down at table, I will drink by G—, both to thee and thy horse, and so

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courage, frolick, God save the company: I have already sup't, yet will I eat never a whit the lesse for that; for I have a paved stomack, as hollow as a But of malvoisie, or St. Benedictus boot, and alwayes open like a Lawyers pouch. Of all fishes, but the tench, take the wing of a Partridge, or the thigh of a Nunne. Doth not he die like a good fellow that dies with a stiff catso? Our Prior loves exceedingly the white of a capon: In that (said Gymnast), he doth not resemble the foxes; for of the capons, hens, and pullets which they carry away, they never eat the white: Why? said the Monk. Because (said Gymnast) they have no Cooks to dresse them; and if they be not competently made ready, they remaine red and not white, the rednesse of meats being a token that they have not got enough of the fire, whether by boyling, roasting or otherwise, except the shrimps, lobsters, crabs, and crayfishes, which are cardinalised with boyling; by Gods feast-gazers (said the monk), the Porter of our Abbey, then hath not his head well-boyled, for his eyes are as red as a mazer made of an alder tree. The thigh of this leveret is good for those that have the gout. To the purpose of the truel, what is the reason, that the thighs of a gentlewoman are alwayes fresh and coole: This Probleme (said Gargantua) is neither in Aristotle, in Alexander Aphrodiseus, nor in Plutarch. There are three causes (said the monk) by which this place is naturally refreshed. Primò, because the water runs all along by it. Secundò, because it is a shadie place, obscure and dark, upon which the Sun never shines. And thirdly, because it is continually flabbell'd, blown upon and aired by the north-windes of the hole arstick, the fan of the smock, and flipflap of the Codpiece. And lustie my lads, some bousing liquor, Page! so: Crack, crack, crack. O how good is God that gives us of this excellent juice! I call him to witnesse, if I had been in the time of Jesus Christ, I would have kept him from being taken by the Jewes in the garden of Olivet: and the devil faile me, if I should have failed to cut off the hams of these Gentlemen Apostles, who ran away so basely after they had well supped, and left their good Master in the lurch. I hate that man worse than poison that offers to run away, when he should fight and lay stoutly about him. Oh that I were but King of France for fourescore or a hundred years! By G— I should whip like curtail-dogs these runawayes of Pavie: A plague take them, why did they not chuse rather to die there, then to leave their good Prince in that pinch and necessity? Is it not better and more honourable to perish in fighting valiantly, then to live in disgrace by a cowardly running away? We are like to eate no great store of goslings this yeare, therefore, friend, reach me some of that rosted pig there.

Diavolo, is there no more must? No more sweet wine? *Germinavit radix Jesse. Je renie ma vie, j'enrage de soif;* I renounce my life, I rage for thirst, this wine is none of the worst; what wine drink you at Paris? I give myself to the devil, if I did not once keep open house at Paris for all commers six moneths together; Do you know Father Claud of the high kildrekins: Oh the good fellow that he is, But I do not know what flie has stung him of late, he is become so hard a student; for my part, I study not at all. In our Abbey we never study for feare of the mumps, (which disease in horses is called the mourning in the chine;) Our late Abbot was wont to say, that it is a monstrous thing to see a learned Monk by G—, Master, my friend, *Magis magnos clericos non sunt magis magnos sapientes.* You never saw so many hares as there are this year. I could not any where come by a gosse-hawk, nor tassel of falcon: my Lord Beloniere promised me a Lanner, but wrote to me not long ago, that he was become pursie. The Partridges will so multiply henceforth, that they will go near to eat up our eares: I take no delight in the stalking-horse; for I catch such cold, that I am like to founder myself at that sport; if I do not run, toile, travel, and trot about, I am not well at ease. True it is, that in leaping over hedges and bushes, my frock leaves alwayes some of its wool behind it. I have recovered a dainty

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FRIAR JOHN

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greyhound; I give him to the devil, if he suffer a hare to escape him. A groom was leading him to my Lord Hunt-little, and I robbed him of him; did I ill? No, Friar Jhon (said Gymnast), no, by all the devils there are, no: So (said the monk), do I attest these same devils so long as they last, or rather, vertue G—, what could that gowtie Limpard have done with so fine a dog? by the body of G—, he is better pleased, when one presents him with a good yoke of oxen. How now (said Ponocrates) you swear, Friar Jhon; it is only (said the monk) but to grace and adorn my speech; they are colours of a Ciceronian Rhetorick.

CHAPTER XL

Why Monks are the Out-casts of the World; and wherefore some have bigger Noses than others?

BY the faith of a Christian (said Eudemon) I do wonderfully dote, and enter in a great extasie, when I consider the honesty and good fellowship of this Monk; for he makes us here all merry. How is it then that they exclude the Monks from all good companies? calling them feast-troublers, marrers of mirth, and disturbers of all civil conversation, as the bees drive away the drones from their hives; *Ignavum fucos pecus* (said Maro) *á præsepibus arcent.* Hereunto answered Gargantua, There is nothing so true, as that the frock and cowle draw unto it self the opprobries, injuries and maledictions of the world, just as the winde called Cecias attracts the clouds: the peremptory reason is, because they eat the ordure and excrements of the world, that is to say, the sins of the people, and, like dung-chewers, and excrementitious eaters, they are cast into the privies and secessive places, that is, the Covents and Abbeys separated from Political conversation, as the jakes and retreats of a house are: but if you conceive how an Ape in a family is alwayes mocked, and provokingly incensed, you shall easily apprehend how Monks are shunned of all men, both young and old. The Ape keeps not the house as a dog doth: He drawes not in the plow as the oxe: He yields neither milk nor wooll as the sheep: he carrieth no burthen as a horse doth; that which he doth, is only to conskite, spoile and defile all, which is the cause wherefore he hath of all men mocks, frumperies and bastonadoes.

After the same manner a Monk (I mean those lither, idle, lazie Monks) doth not labour and work, as do the Peasant and Artificer: doth not ward and defend the countrey, as doth the man of warre: cureth not the sick and diseased, as the

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Physician doth: doth neither preach nor teach, as do the Evangelical Doctors and Schoolmasters: doth not import commodities and things necessary for the Commonwealth, as the Merchant doth: therefore is it, that by and of all men they are hooted at, hated and abhorred. Yea, but (said Grangousier,) they pray to God for us. Nothing lesse, (answered Gargantua.) True it is, that with a tingle tangle jangling of bells they trouble and disquiet all their neighbours about them: Right, (said the Monk,) a masse, a matine, a vespre well rung are half said. They mumble out great store of Legends and Psalmes, by them at all not understood: they say many patenotres, interlarded with ave-maries, without thinking upon, or apprehending the meaning of what it is they say, which truly I call mocking of God, and not prayers. But so help them God, as they pray for us, and not for being afraid to lose their victuals, their manchots, and good fat pottage. All true Christians, of all estates and conditions, in all places and at all times send up their prayers to God, and the Mediatour prayeth and intercedeth for them, and God is gracious to them. Now such a one is our good Friar Jhon, therefore every man desireth to have him in his company, he is no bigot or hypocrite, he is not torne and divided betwixt reality and appearance, no wretch of a rugged and peevish disposition, but honest, jovial, resolute, and a good fellow: he travels, he labours, he defends the oppressed, comforts the afflicted, helps the needie, and keeps the close of the Abbey.

Nay (said the Monk) I do a great deal more then that; for whilest we are in dispatching our matines and anniversaries in the quire, I make withal some crossbowe-strings, polish glasse-bottles and boults; I twiste lines and weave purse nets, wherein to catch coneys; I am never idle; but now hither come, some drink, some drink here, bring the fruit. These chesnuts are of the wood of Estrox, and with good new wine are able to make you a fine cracker and composer of bum-sonnets. You are not as yet (it seems) well moistened in this house with this sweet wine and must, by G— I drink to all men freely, and at all Fords like a Proctor or Promoters horse. Friar Jhon, (said Gymnast) take away the snot that hangs at your nose. Ha, ha, (said the monk,) am not I in danger of drowning, seeing I am in water even to the nose? No, no, *quare? quia*, though some water come out from thence, there never goes in any; for it is well antidoted with pot-proof-armour, and sirrup of the Vine-leaf.

O my friend, he that hath winter-boots made of such leather, may boldly fish for oysters, for they will never take water. What is the cause (said Gargantua) that Friar Jhon hath such a faire nose? Because (said Grangousier) that God would have it so, who frameth us in such forme, and for such end, as is most agreeable with his divine Will, even as a Potter fashioneth his vessels. Because (said Ponocrates) he came with the first to the faire of noses, and therefore made choice of the fairest and the greatest. Pish, (said the Monk) that is not the reason of it, but, according to the true Monastical Philosophy, it is because my Nurse had soft teats, by virtue whereof, whilest she gave me suck, my nose did sink in as in so much butter. The hard breasts of Nurses make children short-nosed. But hey gay, *Ad formam nasi cognoscitur ad te levavi.* I never eat any confections, Page, whilest I am at the bibbery; Item, bring me rather some tosts.

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CHAPTER XLI

How the Monk made Gargantua sleep, and of his Houres and Breviaries

SUPPER being ended, they consulted of the businesse in hand, and concluded that about midnight they should fall unawares upon the enemie, to know what manner of watch and ward they kept, and that in the mean while they should take a little rest, the better to refresh themselves. But Gargantua could not sleep by any meanes, on which side soever he turned himself. Whereupon the Monk said to him, I never sleep soundly, but when I am at Sermon or Prayers. Let us therefore begin, you and I, the seven penitential Psalmes, to try whether you shall not quickly fall asleep. The conceit pleased Gargantua very well, and, beginning the first of these Psalmes, as soon as they came to the words, *Beati quorum*, they fell asleep both the one and the other. But the Monk for his being formerly accustomed to the houre of Claustral matines, failed not to awake a little before midnight, and being up himself awaked all the rest, in singing aloud, and with a full clear voice, the song :

Awake, O Reinian, Ho, awake;
Awake, O Reinian, Ho:
Get up, you no more sleep must take,
Get up; for we must go.

When they were all rowsed and up, he said, My Masters, it is a usual saying, that we begin matines with coughing, and supper with drinking; let us now (in doing clean contrarily) begin our matines with drinking, and at night before supper we shall cough as hard as we can. What? (said Gargantua) to drink so soon after sleep, this is not to live according to the diet and prescript rule of the Physicians, for you ought first to scoure and cleanse your stomack of all its superfluities and excrements. O well physicked, (said the Monk) a hundred devils leap into my body, if there be not more old drunkards, then old Physicians: I have made this paction and covenant with my appetite, that it alwayes lieth down, and goes to bed with my self, (for to that I every day give very good order,) then the next morning it also riseth with me, and gets up when I am awake. Minde you your charges, (Gentlemen), or tend your cures as much as you will; I will get me to my Drawer, (in termes of falconrie, my tiring.) What drawer or tiring do you mean? (said Gargantua). My breviary (said the Monk,) for just as the Falconers, before they feed their hawks, do make them draw at a hens leg, to purge their braines of flegme, and sharpen them to a good appetite: so by taking this merry little breviary, in the morning I scoure all my lungs, and am presently ready to drink.

After what manner (said Gargantua), do you say these faire houres and prayers of yours? After the manner of Whipfield, said the Monk, by three Psalmes, and three Lessons, or nothing at all, he that will: I never tie my self to houres, prayers and sacraments: for they are made for the man, and not the man for them: therefore it is that I make my Prayers in fashion of stirrup-leathers; I shorten or lengthen them when I think good. *Brevis oratio penetrat cælos et longa potatio evacuat scyphos*: where is that written? by my faith (said Ponocrates,) I cannot tell (my pillicock,) but thou art more worth then gold: Therein (said the Monk) I am like you: but, *venite, apotemus*. Then made they ready store of Carbonadoes, or rashers on the coales, and

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good fat soupes, or brewis with sippets; and the Monk drank what he pleased Some kept him company, and the rest did forbear for their stomachs were not as yet opened. Afterwards every man began to arme and befit himself for the field; and they armed the Monk against his will; for he desired no other armour for back and breast, but his frock, nor any other weapon in his hand, but the staffe of the Crosse: yet at their pleasure was he completely armed cap-a-pe, and mounted upon one of the best horses in the Kingdome, with a good slashing shable by his side, together with Gargantua, Ponocrates, Gymnast, Eudemon, and five and twenty more of the most resolute and adventurous of Grangousiers house, all armed at proof with their lances in their hands, mounted like St. George, and every one of them having a harquebusier behinde him.

CHAPTER XLII

How the Monk encouraged his Fellow-Champions, and how he hanged upon a Tree

THUS went out those valiant champions on their adventure, in full resolution, to know what enterprise they should undertake, and what to take heed of, and look well to, in the day of the great and horrible battel. And the Monk encouraged them, saying, My children, do not feare nor doubt, I will conduct you safely: God and Sanct Benedict be with us. If I had strength answerable to my courage, by Sdeath, I would plume them for you like ducks. I feare nothing but the great ordnance; yet I know of a charm by way of Prayer, which the sub-sexton of our Abbey taught me, that will preserve a man from the violence

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I SHALL MAKE THEM A FAIRE LONG SERMON

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of guns, and all manner of fire-weapons and engines, but it will do me no good, because I do not believe it. Neverthelesse, I hope my staffe of the crosse shall this day play devillish pranks amongst them; by G— whoever of our Party shall offer to play the duck, and shrink when blowes are a dealing, I give myself to the devil, if I do not make a Monk of him in my stead, and hamper him within my frock, which is a sovereign cure against cowardise. Did you never heare of my Lord Meurles his grey-hound, which was not worth a straw in the fields; he put a frock about his neck, by the body of G— there was neither hare nor fox that could escape him, and which is more, he lined all the bitches in the countrey, though before that he was feeble-reined, and *ex frigidis et maleficiatis*. The Monk uttering these words in choler, as he past under a walnut-tree, in his way towards the Causey, he broached the vizor of his helmet, on the stump of a great branch of the said tree: neverthelesse, he set his spurres so fiercely to the horse, who was full of mettal, and quick on the spurre, that he bounded forwards, and the Monk, going about to ungrapple his vizor, let go his hold of the bridle, and so hanged by his hand upon the bough, whilest his horse stole away from under him. By this meanes was the Monk left, hanging on the walnut-tree, and crying for help, murther, murther, swearing also that he was betrayed: Eudemon perceived him first, and calling Gargantua said, Sir, come and see Absalom hanging. Gargantua being come, considered the countenance of the Monk, and in what posture he hanged; wherefore he said to Eudemon, You were mistaken in comparing him to Absalom; for Absalom hung by his haire, but this shaveling Monk hangeth by the eares. Help me (said the Monk) in the devils name, is this a time for you to prate? you seem to me to be like the decretalist preachers, who say, that whosoever shall see his neighbour in the danger of death, ought upon paine of trisulk excommunication, rather choose to admonish him to make his Confession to a Priest, and put his conscience in the state of Peace, then otherwise to help and relieve him.

And therefore when I shall see them fallen into a river, and ready to be drowned, I shall make them a faire long sermon *de contemptu mundi, et fuga seculi*; and when they are stark dead, shall then go to their aid and succour in fishing after them: Be quiet (said Gymnast,) and stirre not my minion; I am now coming to unhang thee, and to set thee at freedome, for thou art a pretty little gentle Monachus; *Monachus in claustro non valet ova duo; sed quando est extra bene valet triginta*: I have seen above five hundred hanged, but I never saw any have a better countenance in his dangling and pendilatory swagging; truly, if I had so good a one, I would willingly hang thus all my life-time; What? (said the Monk) have you almost done preaching; help me, in the name of God, seeing you will not in the name of the other spirit, or by the habit which I wear you shall repent it, *tempore et loco prælibatis*.

Then Gymnast alighted from his horse, and, climbing up the walnut-tree, lifted up the Monk with one hand, by the gushets of his armour under the arm-pits, and with the other undid his vizor from the stump of the broken branch, which done, he let him fall to the ground and himself after. As soon as the Monk was down, he put off all his armour, and threw away one piece after another about the field, and taking to him again his staffe of the Crosse, remounted up to his horse, which Eudemon had caught in his running away. Then went they on merrily, riding along on the high way.

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CHAPTER XLIII

How the Scouts and Fore-Party of Picrochole were met with by Gargantua, and how the Monk slew Captain Draw-forth, and then was taken Prisoner by his Enemies

PICROCHOLE at the relation of those who had escaped out of the broile and defeat, wherein Tripet was untriped, grew very angry that the devils should have so run upon his men, and held all that night a counsel of warre, at which Rashcalf and Touchfaucet concluded his power to be such, that he was able to defeat all the devils of hell, if they should come to justle with his forces. This Picrochole did not fully beleeve, though he doubted not much of it: Therefore sent he under the command and conduct of the Count Draw-forth, for discovering of the Countrey, the number of sixteen hundred horsemen, all well mounted upon light horses for skirmish, and throughly besprinkled with holy water; and every one for heir field-mark or cognizance had the signe of a starre in his scarf, to serve at all adventures, in case they should happen to incounter with devils; that by the vertue, as well of that Gregorian water, as of the starres which they wore, they might make them disappear and evanish.

In this equipage they made an excursion upon the countrey, till they came near to the Vauguyon, (which is the valley of Guyon) and to the spittle, but could never finde any body to speak unto; whereupon they returned a little back, and took occasion to passe above the aforesaid hospital, to try what intelligence they could come by in those parts, in which resolution riding on, and by chance in a pastoral lodge, or shepherds cottage near to Coudray, hitting upon the six Pilgrims, they carried them way-bound and manacled, as if they had been spies, for all the exclamations, adjurations and requests that they could make. Being come down from thence towards Seville, they were heard by Gargantua, who said then unto those that were with him, Camerades and fellow souldiers, we have here met with an encounter, and they are ten times in number more then we: shall we charge them or no? What a devil (said the Monk), shall we do else? Do you esteem men by their number, rather then by their valour and prowes? With this he cried out, Charge, devils, charge; which when the enemies heard, they thought certainly that they had been very devils, and therefore even then began all of them to run away as hard as they could drive, Draw-forth only excepted, who immediately setled his lance on its rest, and therewith hit the Monk with all his force on the very middle of his breast, but, coming against his horrifick frock, the point of the iron, being with the blow either broke off or blunted, it was in matter of execution, as if you had struck against an Anvil with a little wax-candle.

Then did the Monk, with his staffe of the Crosse, give him such a sturdie thump and whirret betwixt his neck and shoulders, upon the Acromion bone, that he made him lose both sense and motion, and fall down stone dead at his horses feet; and, seeing the signe of the starre which he wore scarfwayes, he said unto Gargantua, These men are but priests, which is but the beginning of a Monk; by St. Jhon, I am a perfect Monk, I will kill them to you like flies

Then ran he after them at a swift and full gallop, till he overtook the reere, and felled them down like tree-leaves, striking athwart and alongst and every way.

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Gymnast presently asked Gargantua if they should pursue them? To whom Gargantua answered, By no means; for, according to right military discipline, you must never drive your enemy unto despair, for that such a strait doth multiply his force, and increase his courage, which was before broken and cast down; neither is there any better help, or outgate of relief for men that are amazed, out of heart, toiled and spent, then to hope for no favour at all. How many victories have been taken out of the hands of the Victors by the vanquished, when they would not rest satisfied with reason, but attempt to put all to the sword, and totally to destroy their enemies, without leaving so much as one to carry home newes of the defeat of his fellowes? Open therefore unto your enemies all the gates and wayes, and make to them a bridge of silver rather then faile, that you may be rid of them. Yea, but (said Gymnast) they have the monk: Have they the Monk? (said Gargantua.) Upon mine honour then it will prove to their cost; but to prevent all dangers, let us not yet retreat, but halt here quietly, as in an ambush; for I think I do already understand the policie and judgement of our enemies, they are truly more directed by chance and meer fortune, then by good advice and counsel. In the mean while, whilest these made a stop under the walnut-trees, the Monk pursued on the chase, charging all he overtook, and giving quarter to none, until he met with a trouper, who carried behinde him one of the poor Pilgrims, and there would have rifled him. The Pilgrim, in hope of relief at the sight of the Monk, cried out, Ha, my Lord Prior, my good friend, my Lord Prior, save me, I beseech you, save me; which words being heard by those that rode in the van, they instantly faced about, and seeing there was no body but the Monk that made this great havock and slaughter among them, they loded him with blows as thick as they use to do an Asse with wood: but of all this he felt nothing, especially when they struck upon his frock, his skin was so hard. Then they committed him to two of the Marshals men to keep, and looking about, saw nobody coming against them, whereupon they thought that Gargantua and his Party were fled: then was it that they rode as hard as they could towards the walnut-trees to meet with them, and left the Monk there all alone, with his two aforesaid men to guard him. Gargantua heard the noise and neighing of the horses, and said to his men, Camerades, I hear the track and beating of the enemies horse-feet, and withall perceive that some of them come in a troupe and full body against us; let us rallie and close here, then set forward in order, and by this means we shall be able to receive their charge, to their losse and our honour.

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CHAPTER XLIV

How the Monk rid himself of his Keepers, and how Picrocholes Forlorne Hope was defeated

THE Monk seeing them break off thus without order, conjectured that they were to set upon Gargantua and those that were with him, and was wonderfully grieved that he could not succour them; then considered he the countenance of the two keepers in whose custody he was, who would have willingly runne after the troops to get some booty and plunder, and were alwayes looking towards the valley unto which they were going; farther, he syllogized, saying, These men are but badly skilled in matters of warre, for they have not required my paroll, neither have they taken my sword from me; suddenly hereafter he drew his brack-mard or horsemans sword, wherewith he gave the keeper which held him, on the right side such a sound slash, that he cut clean thorough the jugularie veins, and the sphagitid or transparent arteries of the neck, with the fore-part of the throat called the gargareon, even unto the two Adenes, which are throat kernels; and redoubling the blow, he opened the spinal marrow betwixt the second and third verteber; there fell down that keeper stark dead to the ground. Then the Monk, reining his horse to the left, ranne upon the other, who seeing his fellow dead, and the Monk to have the advantage of him, cried with a loud voice, Ha, my Lord Prior, quarter, I yeeld, my Lord Prior, quarter, quarter, my good friend, my Lord Prior: and the Monk cried likewise, my Lord Posterior, my friend, my Lord Posterior, you shall have it upon your posteriorums: Ha, said the keeper, my Lord Prior, my Minion, my Gentile Lord Prior, I pray God make you an Abbot. By the habit (said the Monk), which I weare, I will here make you a Cardinal; What do you use to pay ransomes to religious men? you shall therefore have by and by a red hat of my giving: and the fellow cried, Ha, my Lord Prior, my Lord Prior, my Lord Abbot that shall be, my Lord Cardinal, my Lord all, ha, ha, hes, no my Lord Prior, my good little Lord the Prior, I yeeld, render and deliver my self up to you: and I deliver thee (said the Monk), to all the Devils in hell; then at one stroak he cut off his head, cutting his scalp upon the temple-bones, and lifting up in the upper part of the scul the two triangularie bones called sincipital, or the two bones bregmatis, together with the sagittal commissure or dart-like seame which distinguisheth the right side of the head from the left, as also a great part of the coronal or forehead-bone, by which terrible blow likewise he cut the two meninges or filmes which inwrap the braine, and made a deep wound in the braine's two posterior ventricles, and the cranium or skull abode hanging upon his shoulders by the skin of the pericranium behinde, in forme of a Doctors bonnet, black without and red within. Thus fell he down also to the ground stark dead.

And presently the Monk gave his horse the spurre, and kept the way that the enemy held, who had met with Gargantua and his companions in the broad high-way, and were so diminished of their number, for the enormous slaughter that Gargantua had made with his great tree amongst them, as also Gymnast, Ponocrates, Eudemon, and the rest, that they began to retreat disorderly and in great haste, as men altogether affrighted and troubled in both sense and understanding; and, as if they had seen the very proper species and forme of death before their eyes; or rather

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as when you see an Asse with a brizze or gad-bee under his taile, or flie that stings him, run hither and thither without keeping any path or way, throwing down his load to the ground, breaking his bridle and reines, and taking no breath nor rest, and no man can tell what ailes him, for they see not any thing touch him: so fled these people destitute of wit, without knowing any cause of flying, onely pursued by a panick terror, which in their mindes they had conceived. The Monk, perceiving that their whole intent was to betake themselves to their heels, alighted from his horse, and got upon a big large rock, which was in the way, and with his great Brackmard sword laid such load upon those runawayes, and with maine strength fetching a compasse with his arme without feigning or sparing, slew and overthrew so many, that his sword broke in two peces, then thought he within himself that he had slaine and killed sufficiently, and that the rest should escape to carry newes; therefore, he took up a battle-axe of those that lay there dead, and got upon the rock againe, passing his time to see the enemy thus flying, and to tumble himself amongst the dead bodies, only that he suffered none to carry Pike, Sword, Lance nor Gun with him, and those who carried the Pilgrims bound, he made to alight, and gave their horses unto the said Pilgrims, keeping them there with him under the hedge, and also Touchfaucet, who was then his prisoner.

CHAPTER XLV

How the Monk carried along with him the Pilgrims, and of the good Words that Grangousier gave them

THIS skirmish being ended, Gargantua retreated with his men, excepting the Monk, and about the dawning of the day they came unto Grangousier, who in his bed was praying unto God for their safety and victory: and seeing them all safe and sound, he embraced them lovingly, and asked what was become of the Monk? Gargantua answered him, that without doubt the enemies had the Monk: then have they mischief and ill luck (said Grangousier) which was very true; therefore is it a common proverb to this day, to give a man the Monk (or as in French, *luy bailler le moine*), when they would expresse the doing unto one a mischief; then commanded he a good breakfast to be provided for their refreshment: when all was ready, they called Gargantua, but he was so agrieved that the Monk was not to be heard of, that he would neither eate nor drink: in the meane while, the Monk comes, and from the gate of the outer Court cries out aloud, Fresh wine, fresh wine Gymnast my friend; Gymnast went out and saw that it was Frier Jhon, who brought along with him six pilgrims and Touchfaucet prisoners; whereupon Gargantua likewise went forth to meet him, and all of them made him the best welcome that possibly they could, and brought him before Grangousier, who asked him of all his adventures: the Monk told him all, both how he was taken, how he rid himself of his keepers, of the slaughter he had made by the way, and how he had rescued the Pilgrims, and brought along with him Captain Touchfaucet. Then did they altogether fall to banqueting most merrily; in the meane time Grangousier asked the Pilgrims what countreymen they were, whence they came, and whither they went? Sweertogo in the name of the rest answered, My Sovereign Lord, I am of Saint Genou in Berrie, this man is of Patvau, this other is of Onzay, this of Argy, this of St. Nazarand, and this man of Villebrenin; we come from Saint Sebastian near

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Nantes, and are now returning, as we best may, by easie journeys; Yea, but said Grangousier, what went you to do at Saint Sebastian? We went, said Sweertogo, to offer up unto that Sanct our vowes against the Plague. Ah poor men (said Grangousier) do you think that the plague comes from Saint Sebastian? Yes truly, (answered Sweertogo), our Preachers tell us so indeed; But is it so? (said Grangousier) do the false Prophets teach you such abuses? do they thus blaspheme the Sancts and holy men of God, as to make them like unto the Devils, who do nothing but hurt unto mankinde, as Homer writeth, that the Plague was sent into the camp of the Greeks by Apollo, and as the poets feign a great rabble of Vejoves and mischievous gods. So did a certaine Cafard or dissembling religionarie preach at Sinay, that Saint Antonie sent the fire into mens legs, that Saint Eutropius made men hydropick; Saint Clidas, fooles, and that Saint Genou made them goutish: but I punished him so exemplarily, though he called me Heretick for it, that since that time no such hypocritical rogue durst set his foot within my territories; and truly I wonder that your king should suffer them in their sermons to publish such scandalous doctrine in his dominions; for they deserve to be chastised with greater severity then those who by magical art, or any other device, have brought the pestilence into a countrey; the pest killeth but the bodies, but such abominable Impostors empoyson our very souls. As he spake these words, in came the Monk very resolute, and asked them, Whence are you, you poor wretches? of Saint Genou, (said they). And how (said the Monk) does the Abbot Gulligut the good drinker, and the Monks, what cheere make they? by G— body they'll have a fling at your wives, and breast them to some purpose, whilest you are upon your roaming rant and gadding Pilgrimage. Hin, hen said Sweertogo, I am not afraid of mine, for he that shall see her by day will never break his neck to come to her in the night-time. Yea, marry (said the Monk) now you have hit it, let her be as ugly as ever was Proserpina, she will once by the Lord G— be overturned, and get her skin-coat shaken, if there dwell any Monks near to her, for a good Carpenter will make use of any kinde of timber: let me be pepper'd with the pox, if you finde not all your wives with childe at your returne; for the very shadow of the steeple of an Abbey is fruitful: It is (said Gargantua) like the water of Nilus in Egypt, if you beleeve Strabo and Plinie, lib. 7. cap. 3. What vertue will there be then (said the Monk) in their bullets of concupiscence, their habits and their bodies?

Then (said Grangousier), Go your wayes, poor men in the name of God the Creatour, to whom I pray to guide you perpetually, and henceforward be not so ready to undertake these idle and unprofitable journeys; Look to your families, labour every man in his vocation, instruct your children, and live as the good Apostle St. Paul directeth you: in doing whereof, God, his Angels and Sancts, will guard and protect you, and no evil or plague at any time shall befal you. Then Gargantua led them into the hall to take their refection: but the Pilgrims did nothing but sigh, and said to Gargantua, O how happy is that land which hath such a man for their Lord! we have been more edified and instructed by the talk which he hath had with us, then by all the Sermons that ever were preached in our town. That is (said Gargantua) that which Plato saith, lib. 5. *de republ.*, That those Commonwealths are happy, whose Rulers philosophate, and whose Philosophers rule. Then caused he their wallets to be filled with victuals, and their bottles with wine, and gave unto each of them a horse to ease them upon the way, together with some pence to live by.

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CHAPTER XLVI

How Grangousier did very kindly entertain Touchfaucet his Prisoner

TOUCHFAUCET was presented unto Grangousier, and by him examined upon the enterprise and attempt of Picrochole, what it was he could pretend to, or aim at, by the rustling stirre, and tumultuary coyle of this his sudden invasion: whereunto he answered, that his end and purpose was to conquer all the countrey, if he could, for the injury done to his cake-bakers: It is too great an undertaking (said Grangousier;) and (as the Proverb is), He that gripes too much, holds fast but little: the time is not now as formerly, to conquer the Kingdomes of our neighbour Princes, and to build up our own greatnesse upon the losse of our nearest Christian brother: this imitation of the ancient Herculeses, Alexanders, Hannibals, Scipios, Cæsars, and other such heroes is quite contrary to the Profession of the Gospel of Christ, by the which we are commanded to preserve, keep, rule, and govern every man his own countrey and lands, and not in a hostile manner to invade others, and that which heretofore the Barbars and Saracens called prowesse and valour, we do now call robbing, theevery and wickednes; It would have been more commendable in him to have contained himself within the bounds of his own territories, royally governing them, then to insult and domineer in mine, pillaging and plundering every where like a most unmerciful enemy; for by ruling his own with discretion, he might have increas't his greatnesse, but by robbing me he cannot escape destruction; Go your wayes in the name of God, prosecute good enterprises, shew your King what is amisse, and never counsel him with regard unto your own particular profit, for the public losse will swallow up the private benefit. As for your ransome, I do freely remit it to you, and will that your armes and horse be restored to you; so should good neighbours do, and ancient friends; seeing this our difference is not properly warre, as Plato, lib. 5. *de repub.* would not have it called warre but sedition, when the Greeks took up armes against one another, and that therefore when such combustions should arise amongst them, his advice was to behave themselves in the managing of them with all discretion and modesty. Although you call it warre, it is but superficial, it entereth not into the closet and inmost cabinet of our hearts; for neither of us hath been wronged in his honour, nor is there any question betwixt us in the main, but only how to redresse by the by some petty faults committed by our men; I mean, both yours and ours, which although you knew you ought to let passe; for these quarrelsome persons deserve rather to be contemned then mentioned, especially seeing I offered them satisfaction according to the wrong. God shall be the just Judge of our variances, whom I beseech by death rather to take me out of this life, and to permit my goods to perish and be destroyed before mine eyes, then that by me or mine he should in any sort be wronged. These words uttered, he called the Monk, and before them all

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spoke thus unto him: Friar Jhon, my good friend, is it you that took prisoner the captain Touchfaucet here present? Sir (said the monk) seeing himself is here, and that he is of the yeares of discretion, I had rather you should know it by his confession then by any words of mine. Then said Touchfaucet, My sovereign Lord, it is he indeed that took me, and I do therefore most freely yield my self his prisoner. Have you put him to any ransom? said Grangousier to the monk. No, (said the Monk,) of that I take no care: How much would you have for having taken him? nothing, nothing, (said the monk,) I am not swayed by that, nor do I regard it; Then Grangousier commanded, that in presence of Touchfaucet, should be delivered to the Monk for taking him, the summe of threescore and two thousand saluts (in English money, fifteen thousand and five hundred pounds) which was done, whilest they made a collation or little banquet to the said Touchfaucet, of whom Grangousier asked, if he would stay with him, or if he loved rather to return to his King? Touchfaucet answered, that he was content to take whatever course he would advise him to. Then (said Grangousier) return unto your King, and God be with you.

Then he gave him an excellent sword of a Vienne blade, with a golden scabbard wrought with Vine-branch-like flourishes, of faire Goldsmiths work, and a coller or neckchain of gold, weighing seven hundred and two thousand merks (at eight ounces each,) garnished with precious stones of the finest sort, esteemed at a hundred and sixty thousand ducats, and ten thousand crownes more, as an honourable donative, by way of present.

After this talk, Touchfaucet got to his horse, and Gargantua for his safety allowed him the guard of thirty men at armes, and six score archers to attend him under the conduct of Gymnast, to bring him even unto the gate of the rock Clermond, if there were need. As soon as he was gone, the Monk restored unto Grangousier the three-score and two thousand saluts, which he had received, saying, Sir it is not as yet the time for you to give such gifts, stay till this warre be at an end, for none can tell what accidents may occurre, and war begun without good provision of money before-hand for going through with it, is but as a breathing of strength, and blast that will quickly passe away; coine is the sinews of warre. Well then (said Grangousier) at the end I will content you by some honest recompence, as also all those who shall do me good service.

CHAPTER XLVII

How Grangousier sent for his Legions, and how Touchfaucet slew Rashcalf, and was afterwards executed by the command of Picrochole

ABOUT this same time those of Besse, of the old Market, of St. James bourg, of the draggage of Parille, of the Rivers, of the rocks St. Pol, of the Vaubreton, of Pautille, of the Brahemont, of Clainbridge, of Cravant, of Grammont, of the town at the Badgerholes, of Huymes, of Serge, of Husse, of St. Lovant, of Panzoust, of the Coldraux, of Vernon, of Coulaines, of Chose, of Varenes, of Bourgueil, of the Bouchard Claud, of the Croulay, of Narsie, of Cand, of Monsoreau, and other bordering places, sent Ambassadours unto Grangousier, to tell him that they were advised of the great wrongs which Picrochole had done him, and in regard of their ancient confederacy, offered him what assistance they could afford, both in men, money, victuals and ammunition, and other necessaries for

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warre; The money, which by the joynt agreement of them all was sent unto him, amounted to six-score and fourteen millions, two crowns and a half of pure gold. The forces wherewith they did assist him, did consist in fifteen thousand cuirasiers, two and thirty thousand light horsemen, fourscore and nine thousand dragoons, and a hundred and fourty thousand voluntier adventurers. These had with them eleven thousand and two hundred cannons, double cannons, long pieces of Artillery called Basilisks, and smaller sized ones, known by the name of spirols, besides the mortar-pieces and granadoes. Of pioneers they had seven and fourty thousand, all victualled and payed for six moneths and foure dayes of advance; which offer Gargantua did not altogether refuse, nor wholly accept of: but, giving them hearty thanks, said that he would compose and order the warre by such a device, that there should not be found great need to put so many honest men to trouble in the managing of it; and therefore was content at that time to give order only for bringing along the legions, which he maintained in his ordinary Garison-townes of the Deviniere, of Chavignie, of Gravot, and of the Quinquenais, amounting to the number of two thousand cuirasiers, threescore and six thousand foot-souldiers, six and twenty thousand dragoons, attended by two hundred pieces of great ordnance, two and twenty thousand Pioneers, and six thousand light horsemen, all drawn up in troupes, so well befitted and accommodated with their commissaries, sutlers, ferriers, harnasse-makers, and other such like necessary members in a military camp; so fully instructed in the Art of warfare, so perfectly knowing and following their colours, so ready to hear and obey their Captains, so nimble to run, so strong at their charging, so prudent in their adventures, and every day so well disciplined, that they seemed rather to be a consort of organ-pipes, or mutual concord of the wheels of a clock, then an infantry and cavalry, or army of souldiers.

Touchfaucet immediately after his return presented himself before Picrochole, and related unto him at large all that he had done and seen, and at last endeavoured to perswade him with strong and forcible arguments, to capitulate and make an agreement with Grangousier, whom he found to be the honestest man in the world, saying further, that it was neither right nor reason thus to trouble his neighbours, of whom they had never received any thing but good: and in regard of the main point, that they should never be able to go through stitch with that warre, but to their great damage and mischief: for the forces of Picrochole were not so considerable, but that Grangousier could easily overthrow them.

He had not well done speaking, when Rashcalf said out aloud, Unhappy is that prince, which is by such men served, who are so easily corrupted, as I know Touch-faucet is; for I see his courage so changed, that he had willingly joyned with our enemies to fight against us and betray us, if they would have received him; but as vertue is of all, both friends and foes, praised and esteemed, so is wickednes soon known and suspected, and although it happen the enemies to make use thereof for their profit, yet have they alwayes the wicked, and the traitors in abomination.

Touchfaucet being at these words very impatient, drew out his sword, and there-with ran Rashcalf through the body, a little under the nipple of his left side, whereof he died presently, and pulling back his sword out of his body said boldly, So let him perish, that shall a faithful servant blame. Picrochole incontinently grew furious, and seeing Touchfaucets new sword and his scabbard so richly diapred with flourishes of most excellent workmanship, said, Did they give thee this weapon, so felloniously therewith to kill before my face my so good friend Rashcalf? then immediately commanded he his guard to hew him in pieces, which was instantly done, and that so cruelly, that the chamber was all died with blood: Afterwards he appointed the corps

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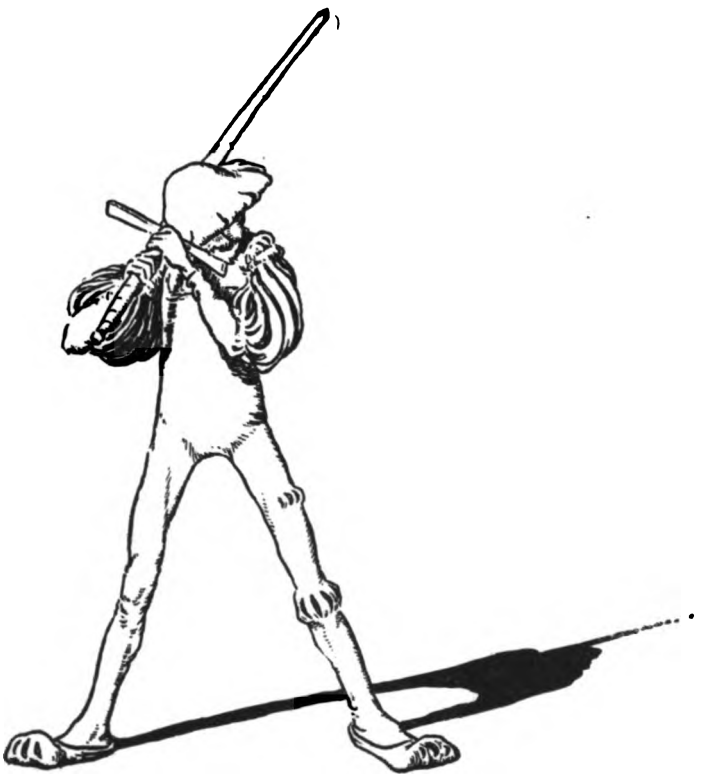
of Rashcalf to be honourably buried, and that of Touchfaucet, to be cast over the walls into the ditches.

The newes of these excessive violences were quickly spread through all the Army ; whereupon many began to murmure against Picrochole, insofarre that Pinch-pennie said to him, My sovereign Lord, I know not what the issue of this enterprise will be ; I see your men much dejected, and not well resolved in their mindes, by considering that we are here very ill provided of victuall, and that our number is already much diminished by three or four sallies. Furthermore, great supplies and recruits come daily in to your enemies : but we so moulder away, that, if we be once besieged, I do not see how we can escape a total destruction ; Tush, pish, (said Picrochole) you are like the Melun eeles, you cry before they come to you ; Let them come, let them come, if they dare.



CHAPTER XLVIII

How Gargantua set upon Picrochole, within the rock Clermond, and utterly defeated the Army of the said Picrochole

GARGANTUA had the charge of the whole Army, and his father Grangousier stayed in his Castle, who encouraging them with good words, promised great rewards unto those that should do any notable service. Having thus set forward, as soon as they had gained the Passe at the Ford of Vede, with boats and bridges speedily made they passed over in a trice, then considering the situation of the town, which was on a high and advantageous place, Gargantua thought fit to call his counsel, and passe that night in deliberation upon what was to

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be done: But Gymnast said unto him, My sovereign Lord, such is the nature and complexion of the Frenches, that they are worth nothing, but at the first push, then are they more fierce then devils; but if they linger a little, and be wearied with delays, they 'll prove more faint and remisse than women: my opinion is therefore, that now presently after your men have taken breath, and some small refection, you give order for a resolute assault, and that we storme them instantly. His advice was found very good, and for effectuating thereof, he brought forth his army into the plain field, and placed the reserves on the skirt or rising of a little hill. The Monk took along with him six companies of foot, and two hundred horsemen well armed, and with great diligence crossed the marish, and valiantly got up on the top of the green hillock, even unto the high-way which leads to Loudin. Whilest the assault was thus begun, Picrocholes men could not tell well what was best, to issue out and receive the Assailants, or keep within the town and not to stirre: Himself in the mean time, without deliberation, sallied forth in a rage with the cavalry of his guard, who were forthwith received, and royally entertained with great cannon-shot, that fell upon them like haile from the high grounds, on which the Artillery was planted; whereupon the Gargantuists betook themselves unto the valleys, to give the ordnance leave to play, and range with the larger scope.

Those of the town defended themselves as well as they could, but their shot past over us, without doing us any hurt at all: Some of Picrocholes men, that had escaped our Artillery, set most fiercely upon our souldiers, but prevailed little; for they were all let in betwixt the files, and there knock't down to the ground, which their fellow-souldiers seeing, they would have retreated, but the Monk having seised upon the Passe, by the which they were to return, they run away and fled in all the disorder and confusion that could be imagined.

Some would have pursued after them, and followed the chase, but the Monk withheld them, apprehending that in their pursuit the Pursuers might lose their ranks, and so give occasion to the besieged to sallie out of the town upon them. Then staying there some space, and none coming against him, he sent the Duke Phrontist, to advise Gargantua to advance towards the hill up on the left hand, to hinder Picrocholes retreat at that gate, which Gargantua did with all expedition, and sent thither foure brigades under the conduct of Sebast, which had no sooner reach't the top of the hill, but they met Picrochole in the teeth, and those that were with him scattered.

Then charged they upon them stoutly, yet were they much indamaged by those that were upon the walles, who galled them with all manner of shot, both from the great ordnance, small guns and bowes. Which Gargantua perceiving, he went with a strong Partie to their relief, and with his Artillery began to thunder so terribly upon that canton of the wall, and so long, that all the strength within the town, to maintain and fill up the breach, was drawn thither. The Monk, seeing that quarter which he kept besieged, void of men and competent guards, and in a manner altogether naked and abandoned, did most magnanimously on a sudden lead up his men towards the fort, and never left it till he had got up upon it, knowing, that such as came to the reserve in a conflict, bring with them alwayes more feare and terrour, then those that deal about them with their hands in the fight.

Neverthelesse he gave no alarm till all his souldiers had got within the wall, except the two hundred horsemen, whom he left without to secure his entry, then did he give a most horrible shout, so did all these who were with him, and immediately thereafter without resistance, putting to the edge of the sword the guard that was at that gate, they opened it to the horsemen, with whom most furiously they altogether ran towards the East-gate, where all the hurlie burlie was, and coming close upon

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them in the reer, overthrew all their forces. The besieged seeing that the Gargantuists had won the town upon them, and that they were like to be secure in no corner of it, submitted themselves unto the mercy of the Monk, and asked for quarter, which the Monk very nobly granted to them, yet made them lay down their armes; then shutting them up within Churches, gave order to seise upon all the staves of the Crosses, and placed men at the doores to keep them from coming forth; then opening that East-gate, he issued out to succour and assist Gargantua: but Picrochole, thinking it had been some relief coming to him from the towne, adventured more forwardly then before, and was upon the giving of a most desperate home-charge, when Gargantua cried out, Ha, Friar Jhon, my friend, Friar Jhon, you are come in a good houre; which unexpected accident so affrighted Picrochole and his men, that giving all for lost, they betook themselves to their heels, and fled on all hands. Gargantua chased them till they came near to Vaugaudry, killing and slaying all the way, and then sounded the retreat.

CHAPTER XLIX

How Picrochole in his Flight fell into great Misfortunes, and what Gargantua did after the Battel

PICHROCHOLE thus in despaire, fled towards the Bouchard island, and in the way to Riveere his horse stumbled and fell down, whereat he on a sudden was so incensed, that he with his sword without more ado killed him in his choler; then not finding any that would remount him, he was about to have taken an Asse at the Mill that was thereby: but the Millers men did so baste his bones, and so soundly bethwack him, that they made him both black and blew with strokes; then, stripping him of all his clothes, gave him a scurvie old canvas jacket wherewith to cover his nakednesse. Thus went along this poor cholerick wretch, who passing the water at Porthuaux, and relating his misadventurous disasters, was foretold by an old Lourpidon hag, that his Kingdome should be restored to him at the coming of the Cocklicranes, which she called Coquecigrues. What is become of him since we cannot certainly tell, yet was I told that he is now a porter at Lyons, as testie and pettish in humour as ever he was before, and would be alwayes with great lamentation enquiring at all strangers of the coming of the Cocklicranes, expecting assuredly, (according to the old womans prophecie), that at their coming he shall be re-established in his Kingdom. The first thing Gargantua did after his return into the town was to call the Muster-roll of his men, which when he had done, he found that there were very few either killed or wounded, only some few foot of captain Tolmeres company, and Ponocrates who was shot with a musket-ball through the doublet. Then he caused them all at and in their several posts and divisions to take a little refreshment, which was very plenteously provided for them in the best drink and victuals that could be had for money, and gave order to the Treasurers and Commissaries of the Army, to pay for and defray that repast, and that there should be no outrage at all, nor abuse committed in the town, seeing it was his own. And furthermore commanded, that immediately after the souldiers had done with eating and drinking for that time sufficiently, and to their own hearts desire, a gathering should be beaten for bringing them altogether, to be drawn up on the Piazza before the Castle, there to receive six moneths pay compleatly, all which was done. After

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WAS FORETOLD BY AN OLD LOURPIDON HAG, THAT HIS KINGDOME SHOULD BE RESTORED TO HIM AT THE COMING OF THE COCKLICRANES

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this by his direction, were brought before him in the said place, all those that remained of Picrocholes party, unto whom in the presence of the Princes, Nobles, and Officers of his Court and Army, he spoke as followeth.

CHAPTER L

Gargantuas Speech to the Vanquished

OUR forefathers and Ancestors of all times, have been of this nature and disposition, that, upon the winning of a battel, they have chosen rather for a signe and memorial of their triumphs and victories, to erect trophies and monuments in the hearts of the vanquished by clemencie, then by architecture in the lands which they had conquered; for they did hold in greater estimation, the lively remembrance of men purchased by liberality, then the dumb inscription of arches, pillars and pyramides, subject to the injury of stormes and tempests, and to the envie of every one. You may very well remember of the courtesie, which by them was used towards the Bretons, in the battel of St. Aubin of Cormier, and at the demolishing of Partenay. You have heard, and hearing admire their gentle comportment towards those at the barreers of Spaniola, who had plundered, wasted and ransacked the maritime borders of Olone and Talmondois. All this hemisphere of the world was filled with the praises and congratulations which your selves and your fathers made, when Alpharbal King of Canarre, not satisfied with his own fortunes, did most furiously invade the land of Onyx, and with cruel Piracies molest all the Armorick islands, and confine regions of Britanie; yet was he in a set naval fight justly taken and vanquished by my father, whom God preserve and protect. But what? whereas other Kings and Emperours, yea those who entitle themselves Catholiques, would have dealt roughly with him, kept him a close prisoner, and put him to an extream high ransom: he intreated him very courteously, lodged him kindly with himself in his own Palace, and out of his incredible mildnesse and gentle disposition sent him back with a safe conduct, loaden with gifts, loaden with favours, loaden with all offices of friendship: what fell out upon it? Being returned into his countrey, he called a Parliament, where all the Princes and States of his Kingdom being assembled, he shewed them the humanity which he had found in us, and therefore wished them to take such course by way of compensation therein, as that the whole world might be edified by the example, as well of their honest graciousnesse to us, as of our gracious honesty towards them. The result hereof was, that it was voted and decreed by an unanimous consent, that they should offer up entirely their Lands, Dominions and Kingdomes, to be disposed of by us according to our pleasure.

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Alpharbal in his own person, presently returned with nine thousand and thirty eight great ships of burden, bringing with him the treasures, not only of his house ane royal lineage, but almost of all the countrey besides; for he imbarking himself, to set saile with a West-North-East winde, every one in heaps did cast into the ship gold, silver, rings, jewels, spices, drugs, and aromatical parfumes, parrets, pelicans, monkies, civet-cats, black-spotted weesils, porcupines, etc. He was accounted no good Mothers son, that did not cast in all the rare and precious things he had.

Being safely arrived, he came to my said father, and would have kist his feet: that action was found too submissively low, and therefore was not permitted, but in exchange he was most cordially embraced: he offered his presents, they were not received, because they were too excessive: he yielded himself voluntarily a servant and vassal, and was content his whole posterity should be liable to the same bondage; this was not accepted of, because it seemed not equitable: he surrendered by vertue of the decree of his great Parliamentarie councel, his whole Countreys and Kingdomes to him, offering the Deed and Conveyance, signed, sealed and ratified by all those that were concerned in it; this was altogether refused, and the parchments cast into the fire. In end, this free good will, and simple meaning of the Canarriens wrought such tendernesse in my fathers heart, that he could not abstain from shedding teares, and wept most profusely: then, by choise words very congruously adapted, strove in what he could to diminish the estimation of the good offices which he had done them, saying, that any courtesie he had conferred upon them was not worth a rush, and what favour so ever he had shewed them, he was bound to do it. But so much the more did Alpharbal augment the repute thereof. What was the issue? whereas for his ransom in the greatest extremity of rigour, and most tyrannical dealing, could not have been exacted above twenty times a hundred thousand crownes, and his eldest sons detained as hostages, till that summe had been payed, they made themselves perpetual tributaries, and obliged to give us every year two millions of gold at foure and twenty carats fine: The first year we received the whole sum of two millions: the second yeare of their own accord they payed freely to us three and twenty hundred thousand crowns; the third year six and twenty hundred thousand; the fourth year, three millions, and do so increase it alwayes out of their own good will, that we shall be constrained to forbid them to bring us any more. This is the nature of gratitude and true thankfulnesse. For time, which gnawes and diminisheth all things else, augments and increaseth benefits; because a noble action of liberality, done to a man of reason, doth grow continually, by his generous thinking of it, and remembring it.

Being unwilling therefore any way to degenerate from the hereditary mildnesse and clemencie of my Parents, I do now forgive you, deliver you from all fines and imprisonments, fully release you, set you at liberty, and every way make you as frank and free as ever you were before. Moreover, at your going out of the gate, you shall have every one of you three moneths pay to bring you home into your houses and families, and shall have a safe convoy of six hundred cuirasiers and eight thousand foot under the conduct of Alexander, Esquire of my body, that the Clubmen of the Countrey may not do you any injury. God be with you. I am sorry from my heart that Picrochole is not here; for I would have given him to understand, that this warre was undertaken against my will, and without any hope to increase either my goods or renown: but seeing he is lost, and that no man can tell where nor how he went away, it is my will that his Kingdome remain entire to his sonne; who, because he is too young, (he not being yet full five yeares old,) shall be brought up and instructed by the ancient Princes, and learned men of the Kingdom. And because a Realm thus desolate, may easily come to ruine; if the covetousnesse and avarice of those, who by

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HE CAUSED TO BE HONOURABLY BURIED IN BLACK-SOILE-VALLEY

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their places are obliged to administer justice in it, be not curbed and restrained: I ordain and will have it so, that Ponocrates be overseer and superintendent above all his governours, with whatever power and authority is requisite thereto, and that he be continually with the childe, until he finde him able and capable to rule and govern by himself.

Now I must tell you, that you are to understand how a too feeble and dissolute facility in pardoning evil-doers, giveth them occasion to commit wickednesse afterwards more readily, upon this pernicious confidence of receiving favour; I consider, that Moses, the meekest man that was in his time upon the earth, did severely punish the mutinous and seditious people of Israel: I consider likewise, that Julius Cæsar, who was so gracious an Emperour, that Cicero said of him, that his fortune had nothing more excellent than that he could; and his vertue nothing better than that he would alwayes save and pardon every man: He notwithstanding all this, did in certain places most rigorously punish the authors of rebellion; After the example of these good men, it is my will and pleasure, that you deliver over unto me, before you depart hence, first, that fine fellow Marquet, who was the prime cause, origin and ground-work of this warre, by his vain presumption and overweening: secondly, his fellow cake-bakers, who were neglective in checking and reprehending his idle haire-brain'd humour in the instant time: and lastly, all the Councillors, Captains, Officers and Domesticks of Picrochole, who had been incendiaries or fomenters of the warre, by provoking, praising or counselling him to come out of his limits thus to trouble us.

CHAPTER LI

How the victorious Gargantuists were recompensed after the Battel

WHEN Gargantua had finished his speech, the seditious men whom he required, were delivered up unto him, except Swashbuckler, Durtaille, and Smaltrash, who ran away sixe houres before the battel, one of them as farre as to Lainielneck at one course, another to the valley of Vire, and the third even unto Logroine, without looking back, or taking breath by the way; and two of the Cake-bakers who were slaine in the fight, Gargantua did them no other hurt, but that he appointed them to pull at the presses of his Printing-house, which he had newly set up: then those who died there he caused to be honourably buried in Black-soile-valley, and Burn-hag-field, and gave order that the wounded should be drest and had care of in his great hospital or Nosocome. After this, considering the great prejudice done to the towne and its inhabitants, he re-imbursed their charges, and repaired all the losses that by their confession upon oath could appear they had sustained: and for their better defence and security in times coming against all sudden uproars and invasions, commanded a strong cittadel to be built there with a competent Garison to maintaine it; at his departure he did very graciously thank all the souldiers of the brigades that had been at this overthrow, and sent them back to their winter-quarters in their several stations, and Garisons; the Decumane Legion onely excepted, whom in the field on that day he saw do some great exploit, and their Captains also, whom he brought along with himself unto Grangousier.

At the sight and coming of them, the good man was so joyful, that it is not possible fully to describe it; he made them a feast the most magnificent, plentiful, and delicious that ever was seen since the time of the king Assuerus; at the taking

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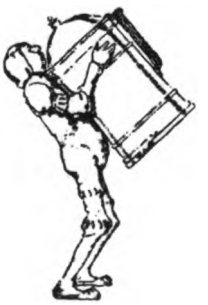
up of the table he distributed amongst them his whole cupboard of plate, which weighed eight hundred thousand and fourteen Besants of gold, in great antick vessels, huge pots, large basins, big tasses, cups, goblets, candlesticks, comfit-boxes, and other such plate, all of pure massie gold besides the precious stones, enameling and workmanship, which by all mens estimation was more worth then the matter of the gold; then unto every one of them out of his coffers caused he to be given the summe of twelve hundred thousand crownes ready money: and further he gave to each of them for ever and in perpetuity (unlesse he should happen to decease without heirs) such Castles and neighbouring lands of his as were most commodious for them: to Ponocrates he gave the rock Clermond; to Gymnast, the Coudray; to Eudemon, Monpensier, Rivan, to Tolmere; to Ithibolle, Montsaureau; to Acamas, Cande; Varenes, to Chirovacte; Gravot, to Sebast; Quinquenais, to Alexander; Legre, to Sophrone, and so of his other places.



CHAPTER LII

How Gargantua caused to be built for the Monk the Abbey of Theleme

THERE was left onely the Monk to provide for, whom Gargantua would have made Abbot of Seville, but he refused it; he would have given him the Abby of Bourgueil, or of Sanct Florent, which was the better, or both, if it pleased him; but the Monk gave him a very peremptory answer, that he would never take upon him the charge nor government of Monks. For how shall I be able (said he) to rule over others, that have not full power and command of my self: if you think I have done you, or may hereafter do any acceptable service, give me leave to found an Abby after my owne minde and fancie; the motion pleased Gargantua very well, who thereupon offered him all the Countrey of Theleme by the river of Loire, till within two leagues of the great forest of Port-huaut: the Monk then requested Gargantua to institute his religious order contrary to all others. First then (said Gargantua) you must not build a wall about your convent, for all other Abbies are strongly walled and mured about: See (said the Monk), and not without cause, (seeing wall and mure signifie but one and the same thing;) where there is mur before and mur behinde, there is store of murmur, envie and mutual conspiracie. Moreover, seeing there are certain convents in the world, whereof the custome is, if any woman come in (I mean chaste and honest women) they immediately sweep the ground which they have trod upon: therefore was it ordained that if any man or woman entered into religious orders, should by chance come within this new Abbey, all the roomes should be thoroughly washed and cleansed

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through which they had passed; and because in all other Monasteries and Nunneries all is compassed, limited, and regulated by houres, it was decreed that in this new structure there should be neither Clock nor Dial, but that according to the opportunities, and incident occasions, all their hours should be disposed of; for (said Gargantua) the greatest losse of time, that I know, is to count the hours, what good comes of it? now can there be any greater dotage in the world then for one to guide and direct his courses by the sound of a Bell, and not by his owne judgement and discretion.

Item, Because at that time they put no women into Nunneries, but such as were either purblinde, blinkards, lame, crooked, ill-favoured, mis-shapen, fooles, senselesse, spoyled or corrupt; nor encloystered any men, but those that were either sickly, subject to defluxions, ill-bred lowts, simple sots, or peevish trouble-houses: but to the purpose; (said the monk) A woman that is neither faire nor good, to what use serves she? To make a Nunne of, said Gargantua: Yea, said the Monk, and to make shirts and smocks; therefore was it ordained, that into this religious order should be admitted no women that were not faire, well featur'd, and of a sweet disposition; nor men that were not comely, personable and well conditioned.

Item, Because in the convents of women men come not but under-hand, privily, and by stealth, it was therefore enacted, that in this house there shall be no women in case there be not men, nor men in case there be not women.

Item, Because both men and women, that are received into religious orders after the expiring of their noviciat or probation-year, were constrained and forced perpetually to stay there all the days of their life, it was therefore ordered, that all whatever, men or women, admitted within this Abbey, should have full leave to depart with peace and contentment, whensoever it should seem good to them so to do.

Item, for that the religious men and women did ordinarily make three Vows, to wit, those of chastity, poverty and obedience, it was therefore constituted and appointed, that in this Convent they might be honourably married, that they might be rich, and live at liberty. In regard to the legitimat time of the persons to be initiated, and years under, and above, which they were not capable of reception, the women were to be admitted from ten till fifteen, and the men from twelve til eighteen.

CHAPTER LIII

How the Abbey of the Thelemites was built and endowed

FOR the fabrick and furniture of the Abbey, Gargantua caused to be delivered out in ready money seven and twenty hundred thousand, eight hundred and one and thirty of those golden rams of Berrie, which have a sheep stamped on the one side, and a flowred crosse on the other; and for every yeare, until the whole work were compleated, he allotted threescore nine thousand crowns of the Sunne, and as many of the seven starres, to be charged all upon the receit of the custom. For the foundation and maintenance thereof for ever, he settled a perpetual fee-farm-rent of three and twenty hundred, threescore and nine thousand, five hundred and fourteen rose nobles, exempted from all homage, fealty, service or burden whatsoever, and payable every yeare at the gate of the Abbey; and of this by letters pattent passed a very good grant. The Architecture was in a figure hexagonal,

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and in such a fashion, that in every one of the six corners there was built a great round tower of threescore foot in diameter, and were all of a like forme and bignesse. Upon the north-side ran along the river of Loire, on the bank whereof was situated the tower called Arctick: going towards the East, there was another called Calaer, the next following Anatole, the next Mesembrine, the next Hesperia, and the last Criere. Every tower was distant from other the space of three hundred and twelve paces. The whole Ædifice was every where six stories high, reckoning the Cellars under ground for one; the second was arched after the fashion of a basket-handle; the rest were seeled with pure wainscot, flourished with Flanders fret-work, in the forme of the foot of a lamp; and covered above with fine slates, with an indorsement of lead, carrying the antick figures of little puppets, and animals of all sorts, notably well suited to one another, and guilt, together with the gutters, which, jetting without the walls from betwixt the crosse barres in a diagonal figure, painted with gold and azur, reach'd to the very ground, where they ended into great conduit-pipes, which carried all away unto the river from under the house.

This same building was a hundred times more sumptuous and magnificent then ever was Bonnivet, Chambourg or Chantillie; for there were in it nine thousand, three hundred and two and thirty chambers, every one whereof had a withdrawing room, a handsom closet, a wardrobe, an oratory, and neat passage, leading into a great and spacious hall. Between every tower, in the midst of the said body of building, there was a paire of winding (such as we now call lantern) staires, whereof the steps were part of Porphyrie, (which is a dark red marble, spotted with white,) part of Numidian stone, (which is a kind of yellowishly streaked marble upon various colours,) and part of Serpentine marble, (with light spots on a dark green ground) each of these steps being two and twenty foot in length, and three fingers thick, and the just number of twelve betwixt every rest, or, (as we now terme it), landing place. In every resting place were two faire antick arches where the light came in: and by those they went into a Cabinet, made even with and of the bredth of the said winding, and the re-ascending above the roofs of the house, ended conically in a pavillion: By that vize or winding, they entered on every side into a great hall, and from the halls into the chambers; from the Arctick tower unto the Criere, were the faire great libraries in Greek, Latine, Hebrew, French, Italian and Spanish, respectively distributed in their several cantons, according to the diversity of these languages. In the midst there was a wonderful scalier or winding-staire, the entry whereof was without the house, in a vault or arch six fathom broad. It was made in such symmetrie and largenesse, that six men at armes with their lances in their rests might together in a breast ride all up to the very top of all the Palace. From the tower Anatole to the Mesembrine were faire spacious galleries, all coloured over and painted with the ancient prowesses, histories and descriptions of the world. In the midst thereof there was likewise such another ascent and gate, as we said there was on the river-side. Upon that gate was written in great antick letters, that which followeth.

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YOUR SALARIE IS AT THE GIBET-FOOT

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CHAPTER LIV

The Inscription set upon the great Gate of Theleme

HERE enter not vile bigots, hypocrites,
Externally devoted Apes, base shites,
Puft up, wry-necked beasts, worse then the Huns
Or Ostrogots, forerunners of baboons:
Curst snakes, dissembled varlots, seeming Sancts,
Slipshod caffards, beggars pretending wants,
Fat chuffcats, smell-feast knockers, doltish gulls,
Out-strouting cluster-fists, contentious bulls,
Fomenters of divisions and debates,
Elsewhere, not here, make sale of your deceits.

Your filthy trumperies
Stuff't with pernicious lies,
(Not worth a bubble)
Would do but trouble,
Our earthly Paradise,
Your filthy trumperies.

Here enter not Atturneys, Barristers,
Nor bridle champing law-Practitioners:
Clerks, Commissaries, Scribes nor Pharisees,
Wilful disturbers of the Peoples ease:
Judges, destroyers, with an unjust breath,
Of honest men, like dogs, ev'n unto death.
Your salarie is at the gibet-foot:
Go drink there; for we do not here fly out
On those excessive courses, which may draw
A waiting on your courts by suits in law.

Law-suits, debates and wrangling
Hence are exil'd, and jangling.
Here we are very
Frolic and merry,
And free from all intangling,
Law-suits, debates and wrangling.

Here enter not base pinching Usurers,
Pelf-lickers, everlasting gatherers.
Gold-graspers, coine-gripers, gulpers of mists:
Niggish deformed sots, who, though your chests
Vast summes of money should to you affoard,
Would ne'erthelesse adde more unto that hoard,

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And yet not be content, you cluntchfist dastards,
Insatiable fiends, and Plutoes bastards.
Greedie devourers, chichie sneakbill rogues,
Hell-mastiffs gnaw your bones, you rav'nous dogs.

You beastly looking fellowes,
Reason doth plainly tell us,
That we should not
To you allot
Roome here, but at the Gallowes,
You beastly looking fellowes.

Here enter not fond makers of demurres
In love adventures, peevish, jealous curres,
Sad pensive dotards, raisers of garboyles,
Hags, goblins, ghosts, firebrands of houshold broyls,
Nor drunkards, liars, cowards, cheaters, clowns,
Theeves, cannibals, faces o'recast with frowns,
Nor lazie slugs, envious, covetous:
Nor blockish, cruel, nor too credulous.
Here mangie, pockie folks shall have no place,
No ugly lusks, nor persons of disgrace.

Grace, honour, praise, delight,
Here sojourn day and night.
Sound bodies lin'd
With a good minde,
Do here pursue with might
Grace, honour, praise, delight.

Here enter you, and welcom from our hearts,
All noble sparks, endow'd with gallant parts.
This is the glorious place, which bravely shall
Afford wherewith to entertain you all.
Were you a thousand, here you shall not want
For any thing; for what you'l ask we'l grant.
Stay here, you lively, jovial, handsom, brisk,
Gay, witty, frolick, chearful, merry, frisk,
Spruce, jocund, courteous, furtherers of trades,
And in a word, all worthy gentile blades.

Blades of heroick breasts
Shall taste here of the feasts,
Both privily
And civilly
Of the celestial guests,
Blades of heroick breasts.

Here enter you, pure, honest, faithful, true,
Expounders of the Scriptures old and new.
Whose glosses do not blind our reason, but
Make it to see the clearer, and who shut

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Its passages from hatred, avarice,
Pride, factious cov'nants, and all sort of vice.
Come, settle here a charitable faith,
Which neighbourly affection nourisheth.
And whose light chaseth all corrupters hence,
Of the blist Word, from the aforesaid sense.

The Holy Sacred Word
May it alwayes afford
T' us all in common
Both man and woman
A sp'ritual shield and sword,
The holy sacred Word.

Here enter you all Ladies of high birth,
Delicious, stately, charming, full of mirth,
Ingenious, lovely, miniard, proper, faire,
Magnetick, graceful, splendid, pleasant, rare,
Obliging, sprightly, vertuous, young, solacious,
Kinde, neat, quick, feat, bright, compt, ripe,
choice, dear, precious.
Alluring, courtly, comely, fine, compleat,
Wise, personable, ravishing and sweet.
Come joyes enjoy, the Lord celestial
Hath giv'n enough, wherewith to please us all.

Gold give us, God forgive us,
And from all woes relieve us.
That we the treasure
May reap of pleasure.
And shun what e're is grievous,
Gold Give us, God forgive us.

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CHAPTER LV

What manner of Dwelling the Thelemites had

IN the middle of the lower Court there was a stately fountain of faire Alabaster, upon the top thereof stood the three Graces, with their cornucopias, or hornes of abundance, and did jert out the water at their breasts, mouth, eares, eyes, and other open passages of the body; the inside of the buildings in this lower Court stood upon great pillars of Cassydonie stone, and Porphyrie marble, made arch-wayes after a goodly antick fashion. Within those were spacious galleries, long and large, adorned with curious pictures, the hornes of Bucks and Unicornes: with Rhinoceroses, water-horses called Hippopotames, the teeth and tusks of Elephants, and other things well worth the beholding. The lodging of the Ladies (for so we may call those gallant women) took up all from the tower Arctick unto the gate Mesembrine: the men possessed the rest, before the said lodging of the Ladies, that they might have their recreation between the two first towers. On the out-side, were placed the tilt-yard, the barriers or lists for turnements, the hippodrome or riding Court, the theater or publike play-house, and Natatorie or place to swim in, with most admirable bathes in three stages, situated above one another, well furnished with all necessary accommodation, and store of myrtle-water. By the river-side was the faire garden of pleasure; and in the midst of that the glorious labyrinth. Between the two other towers were the Courts for the tennis and the baloon. Towards the tower Criere stood the Orchard full of all fruit-trees, set and ranged in a quincuncial order. At the end of that was the great Park, abounding with all sort of Venison. Betwixt the third couple of towers were the buts and marks for shooting with a snap-work gun, an ordinary bowe for common archery, or with a Crosse bowe. The office-houses were without the tower Hesperie, of one story high. The stables were beyond the offices, and before them stood the falconrie, managed by ostridge-keepers and Falconers, very expert in the art, and it was yearly supplied and furnished by the Candians, Venetians, Sarmates (now called Moscoviters) with all sorts of most excellent hawks, eagles, gerfalcons, gosehawkes, sacres, lanners, falcons, sparhawks, Marlins, and other kindes of them, so gentle and perfectly well manned, that flying of themselves sometimes from the Castle for their own disport, they would not faile to catch whatever they encountred. The Venerie where the Beagles and Hounds were kept, was a little farther off drawing towards the Park.

All the halls, chambers, and closets or cabinets, were richly hung with tapestrie, and hangings of divers sorts, according to the variety of the seasons of the year. All the pavements and floors were covered with green cloth: the beds were all embroidered: in every back-chamber or withdrawing room there was a looking-glasse of pure crystal set in a frame of fine gold, garnished all about with pearles, and was of such greatnesse, that it would represent to the full the whole lineaments and proportion of the person that stood before it. At the going out of the halls, which belong to the Ladies lodgings, were the perfumers and trimmers, through whose hands the gallants past when they were to visit the Ladies; those sweet Artificers did every morning furnish the Ladies chambers with the spirit of roses, orange-flower-water and Angelica; and to each of them gave a little precious casket vapouring forth the most odoriferous exhalations of the choicest aromatical sents.

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CHAPTER LVI

How the Men and Women of the Religious Order of Theleme were apparelled

THE Ladies at the foundation of this order, were apparelled after their own pleasure and liking; but since that of their own accord and free will they have reformed themselves, their accoutrement is in manner as followeth. They wore stockins of scarlet crimson, or ingrained purple die, which reached just three inches above the knee, having a list beautified with exquisite embroideries, and rare incisions of the Cutter's art. Their garters were of the colour of their bracelets, and circled the knee a little both over and under. Their shoes, pumps and slippers were either of red, violet, or crimson-velvet, pinked and jagged like Lobster wadles.

Next to their smock they put on the pretty kirtle or vasquin of pure silk chamlet: above that went the taffatie or tabie vardingale, of white, red, tawnie, gray, or of any other colour; Above this taffatie petticoat they had another of cloth of tissue or brocado, embroidered with fine gold, and interlaced with needle-work, or as they thought good, and according to the temperature and disposition of the weather had their upper coats of sattin, damask or velvet, and those either orange, tawnie, green, ash-coloured, blew, yelow, bright, red, crimson or white, and so forth; or had them of cloth of gold, cloth of silver, or some other choise stuffe, inriched with purle, or embroidered according to the dignity of the festival dayes and times wherein they wore them.

Their gownes, being still correspondent to the season, were either of cloth of gold frizled with a silver-raised work: of red sattin, covered with gold purle; of tabie, or taffatie, white, blew, black, tawnie, etc., of silk serge, silk chamlot, velvet, cloth of silver, silver tissue, cloth of gold, gold wire, figured velvet, or figured sattin tinselled and overcast with golden threads, in divers variously purfled draughts.

In the summer some dayes in stead of gowns they wore light handsome mantles, made either of the stuffe of the aforesaid attire, or like Moresco rugs, of violet, velvet frizled, with a raised work of gold upon silver purle, or with a knotted cord-work of gold embroiderie, every where garnished with little Indian pearles. They alwayes carried a faire Pannache, or plume of feathers, of the colour of their muffe, bravely adorned and tricked out with glistering spangles of gold. In the winter-time, they had their taffatie gownes of all colours, as above-named: and those lined with the rich furrings of hinde-wolves, or speckled linxes, black-spotted weesils, martlet-skins of Calabria, sables, and other costly furres of an inestimable value. Their beads, rings, bracelets, collars, carcanets and neck-chaines were all of precious stones, such as carbuncles, rubies, baleus, diamonds, saphirs, emeralds, turkoises, garnets, agates, berilles, and excellent margarits. Their head-dressing also varied with the season of the yeare, according to which they decked themselves. In winter it was of the French fashion, in the spring of the Spanish; in summer of the fashion of Tuscanie, except only upon the holy dayes and Sundayes, at which times they were accoutred in the French mode, because they accounted it more honourable, and better befitting the garb of a matronal pudicity.

The men were apparelled after their fashion; their stockins were of tamine or of cloth-serge, of white, black, scarlet, or some other ingrained colour: their breeches were of velvet, of the same colour with their stockins, or very near, embroidered and

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cut according to their fancy; their doublet was of cloth of gold, of cloth of silver, of velvet, sattin, damask, taffaties, etc., of the same colours, cut, embroidered, and suitably trimmed up in perfection: the points were of silk of the same colours, the tags were of gold well enameled: their coats and jerkins were of cloth of gold, cloth of silver, gold, tissue or velvet embroidered, as they thought fit: their gownes were every whit as costly as those of the Ladies: their girdles were of silk, of the colour of their doublets; every one had a gallant sword by his side, the hilt and handle whereof were gilt, and the scabbard of velvet, of the colour of his breeches, with a chape of gold, and pure Goldsmiths work: the dagger was of the same: their caps or bonnets were of black velvet, adorned with jewels and buttons of gold; upon that they wore a white plume, most prettily and minion-like, parted by so many rowes of gold spangles, at the end whereof hung dangling in a more sparkling resplendencie faire rubies, emeralds, diamonds, etc., but there was such a sympathy betwixt the gallants and the Ladies, that every day they were apparelled in the same livery: and that they might not misse, there were certain Gentlemen appointed to tell the youths every morning what vestments the ladies would on that day weare; for all was done according to the pleasure of the Ladies. In these so handsome clothes, and abiliaments so rich, think not that either one or other of either sex did waste any time at all; for the Masters of the wardrobes had all their raiments and apparel so ready for every morning, and the chamber-Ladies so well skilled, that in a trice they would be dressed, and compleatly in their clothes from head to foot. And to have those accoutrements with the more conveniency, there was about the wood of Theleme a row of houses of the extent of half a league, very neat and cleanly, wherein dwelt the Goldsmiths, Lapidaries, Jewellers, Embroiderers, Tailors, Gold-drawers, Velvet-weavers, Tapestrie-makers and Upholsters, who wrought there every one in his own trade, and all for the aforesaid jollie Friars and Nuns of the new stamp, they were furnished with matter and stuffe from the hands of the Lord Nausiclete, who every year brought them seven ships from the Perlas and Cannibal-islands, laden with ingots of gold, with raw silk, with pearles and precious stones. And if any margarites (called unions), began to grow old, and lose somewhat of their natural whitenesse and lustre, those with their Art they did renew, by tendering them to eat to some pretty cocks, as they use to give casting into hawkes.

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CHAPTER LVII

How the Thelemites were governed, and of their Manner of living

ALL their life was spent not in lawes, statutes or rules, but according to their own free will and pleasure. They rose out of their beds, when they thought good: they did eat, drink, labour, sleep, when they had a minde to it, and were disposed for it. None did awake them, none did offer to constrain them to eat, drink, nor to do any other thing; for so had Gargantua established it. In all their rule, and strictest tie of their order, there was but this one clause to be observed,

DO WHAT THOU WILT.

Because men that are free, well-borne, well-bred, and conversant in honest companies, have naturally an instinct and spurre that prompteth them unto vertuous actions, and withdraws them from vice, which is called honour. Those same men, when by base subjection and constraint they are brought under and kept down, turn aside from that noble disposition, by which they formerly were inclined to vertue, to shake off and break that bond of servitude, wherein they are so tyrannously inslaved; for it is agreeable with the nature of man to long after things forbidden, and to desire what is denied us.

By this liberty they entered into a very laudable emulation, to do all of them what they saw did please one; if any of the gallants or Ladies should say, Let us drink, they would all drink: if any one of them said, Let us play, they all played; if one said, Let us go a walking into the fields, they went all: if it were to go a hawking or a hunting, the Ladies mounted upon dainty well-paced nags, seated in a stately palfrey saddle, carried on their lovely fists, miniardly begloved every one of them, either a sparhawk, or a Laneret, or a Marlin, and the young gallants carried the other kinds of Hawkes: so nobly were they taught, that there was neither he nor she amongst them, but could read, write, sing, play upon several musical instruments, speak five or sixe several languages, and compose in them all very quaintly, both in Verse and Prose: never were seen so valiant Knights, so noble and worthy, so dextrous and skilful both on foot and a horseback, more brisk and lively, more nimble and quick, or better handling all manner of weapons then were there. Never were seene Ladies so proper and handsome, so miniard and dainty, lesse froward, or more ready with their hand, and with their needle, in every honest and free action belonging to that sexe, then were there; for this reason, when the time came, that any man of the said Abbey, either at the request of his parents, or for some other cause, had a minde to go out of it, he carried along with him one of the Ladies, namely her whom he had before that chosen for his Mistris, and were married together: and if they had formerly in Theleme lived in good devotion and amity, they did continue therein and increase it to a greater height in their state of matrimony: and did entertaine that mutual love till the very last day of their life, in no lesse vigour and fervency, then at the very day of their wedding. Here must not I forget to set down unto you a riddle, which was found under the ground, as they were laying the foundation of the Abbey, ingraven in a copper plate, and it was thus as followeth.

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CHAPTER LVIII

A Propheticall Riddle

POOR mortals, who wait for a happy day,
Cheer up your hearts, and hear what I shall say:
If it be lawful firmly to beleeve,
That the celestial bodies can us give
Wisdom to judge of things that are not yet:
Or if from Heav'n such wisdom we may get,
As may with confidence make us discourse
Of years to come, their destinie and course;
I to my hearers give to understand,
That this next Winter, though it be at hand,
Yea and before, there shall appear a race
Of men, who loth to sit still in one place
Shall boldly go before all peoples eyes,
Suborning men of divers qualities,
To draw them unto covenants and sides,
In such a manner, that whate're betides,
They 'l move you, if you give them eare (no doubt)
With both your friends and kindred to fall out.
They 'l make a vassal to gain-stand his lord,
And children their own Parents, in a Word,
All reverence shall then be banished:
No true respect to other shall be had:
They 'l say that every man should have his turn,
Both in his going forth, and his return;
And hereupon there shall arise such woes,
Such jarrings, and confused toos and froes,
That never were in history such coyles
Set down as yet, such tumults and garboyles.
Then shall you many gallant men see by
Valour stirr'd up, and youthful fervencie,
Who trusting too much in their hopeful time,
Live but a while, and perish in their prime.
Neither shall any who this course shall run,
Leave off the race which he hath once begun,
Till they the heavens with noise by their contention
Have fill'd, and with their steps the earth's dimension.
Then those shall have no lesse authority,
That have no faith, then those that will not lie;
For all shall be governed by a rude,
Base, ignorant, and foolish multitude;
The veriest lowt of all shall be their Judge,
O horrible, and dangerous deluge!
Deluge I call it, and that for good reason,

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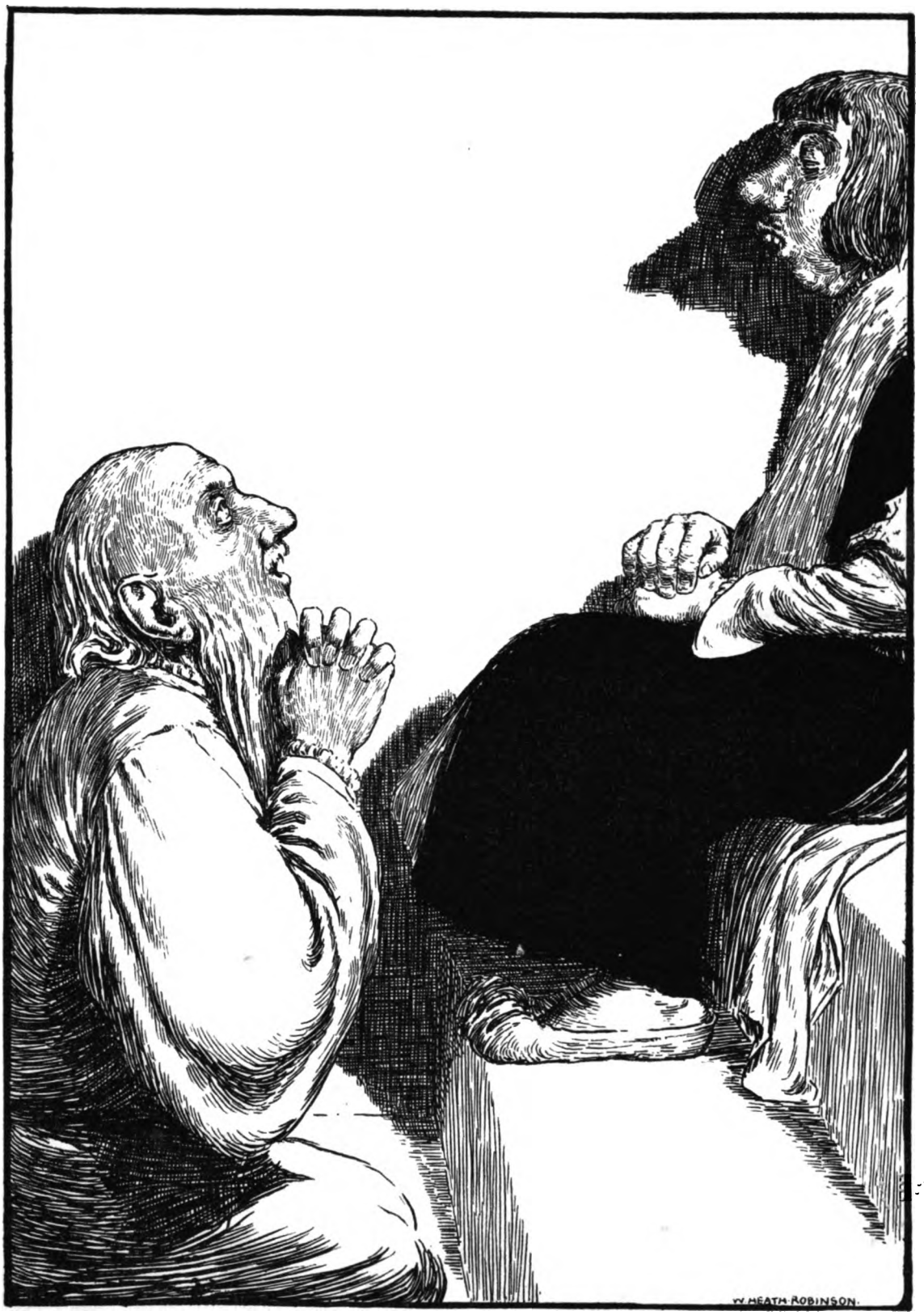

THE VERIEST LOWT OF ALL SHALL BE THEIR JUDGE

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For this shall be omitted in no season;
Nor shall the earth of this foule stirre be free,
Till suddenly you in great store shall see
The waters issue out, with whose streams the
Most moderate of all shall moist'ned be,
And justly too; because they did not spare
The flocks of beasts that innocentest are,
But did their sinews, and their bowels take,
Not to the gods a sacrifice to make,
But usually to serve themselves for sport:
And now consider, I do you exhort,
In such commotions so continual,
What rest can take the globe terrestrial?
Most happy then are they, that can it hold,
And use it carefully as precious gold,
By keeping it in Goole, whence it shall have
No help but him, who being to it gave.
And to increase his mournful accident,
The Sunne, before it set in th' occident;
Shall cease to dart upon it any light,
More then in an eclipse, or in the night.
So that at once its favour shall be gone,
And liberty with it be left alone.
And yet, before it come to ruine thus,
Its quaking shall be as impetuous
As Ætna's was, when Titan's sons lay under,
And yeeld, when lost, a fearful sound like thunder.
Inarime did not more quickly move,
When Typheus did the vast huge hills remove,
And for despite into the sea them threw.
Thus shall it then be lost by wayes not few,
And changed suddenly, when those that have it
To other men that after come shall leave it.
Then shall it be high time to cease from this
So long, so great, so tedious exercise;
For the great waters told you now by me,
Will make each think where his retreat shall be;
And yet before that they be clean disperst,
You may behold in th' aire, where nought was erst,
The burning heat of a great flame to rise,
Lick up the water, and the enterprise.
It resteth after those things to declare,
That those shall sit content, who chosen are,
With all good things, and with celestial man,
And richly recompensed every man:
The others at the last all strip't shall be,
That after this great work all men may see
How each shall have his due, this is their lot;
O he is worthy-praise that shrinketh not.

No sooner was this ænigmatical monument read over, but Gargantua, fetching a

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very deep sigh, said unto those that stood by, It is not now only (I perceive) that People called to the faith of the Gospel, and convinced with the certainty of Evangelical truths, are persecuted; but happy is that man that shall not be scandalized, but shall alwayes continue to the end, in aiming at that mark, which God by his dear Son hath set before us, without being distracted or diverted by his carnal affections and depraved nature.

The Monk then said, What do you think in your conscience is meant and signified by this riddle? What? (said Gargantua) the progresse and carrying on of the divine truth. By St. Goderan (said the monk) that is not my exposition; it is the stile of the Prophet Merlin: make upon it as many grave allegories and glosses as you will, and dote upon it you and the rest of the world as long as you please: for my part, I can conceive no other meaning in it, but a description of a set at tennis in dark and obscure termes. The suborners of men are the Makers of matches, which are commonly friends. After the two chases are made, he that was in the upper end of the tennis-court goeth out, and the other cometh in. They beleeve the first, that saith the ball was over or under the line. The waters are the heats that the players take till they sweat again. The cords of the rackets are made of the guts of sheep or goats. The Globe terrestrial is the tennis-ball. After playing, when the game is done, they refresh themselves before a clear fire, and change their shirts: and very willingly they make all good cheer, but most merrily those that have gained: And so, farewel.

FINIS

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THE SECOND BOOK

CHAPTER I

Of the Original and Antiquity of the great Pantagruel

IT will not be an idle nor unprofitable thing, seeing we are at leasure to put you in minde of the Fountain and Original Source, whence is derived unto us the good Pantagruel; for I see that all good Historiographers have thus handled their Chronicle; not only the Arabians, Barbarians and Latines, but also the gentle Greeks, who were eternal drinkers. You must therefore remark, that at the beginning of the world, (I speak of a long time, it is above fourty quarantaines, or fourty times fourty nights, according to the supputation of the ancient Druids) a little after that Abel was killed by his brother Cain, the earth, imbrued with the blood of the just, was one year so exceeding fertil in all those fruits which it usually produceth to us, and especially in Medlars, that ever since, throughout all ages it hath been called the year of the great medlars, for three of them did fill a bushel: in it the Calends were found by the Grecian Almanacks, there was that yeare nothing of the moneth of March in the time of Lent, and the middle of August was in May: in the moneth of October, as I take it, or at least September, (that I may not erre, for I will carefully take heed of that) was the week so famous in the Annals, which they call the week of the three Thursdayes; for it had three of them by meanes of the irregular leap-yeares, (called Bissextils) occasioned by the Sunnes having tripped and stumbled a little towards the left hand, like a debtor afraid of Serjeants, coming right upon him to arrest him: and the Moon varied from her course above five fathom, and there was manifestly s~en the motion of trepidation in the firmament of the fixed starres, called Aplanes, so that the middle Pleiade, leaving her fellowes, declined towards the Equinoctial, and the starre named Spica left the constellation of the Virgin to withdraw herself towards the balance, known by the name of Libra, which are cases very terrible, and matters so hard and difficult, that Astrologians cannot set their teeth in them; and indeed their teeth had been pretty long if they could have reached thither.

However account you it for a truth, that every body then did most heartily eat of those medlars, for they were faire to the eye, and in taste delicious: but even as Noah, that holy man, (to whom we are so much beholding, bound and obliged, for that he planted to us the Vine, from whence we have that nectarian, delicious, precious, heavenly, joyful and deifick liquour, which they call the piot or tiplage) was deceived in the drinking of it, for he was ignorant of the great vertue and power thereof: so likewise the men and women of that time did delight much in the eating

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of that faire great fruit, but divers and very different accidents did ensue thereupon; for there fell upon them all in their bodies a most terrible swelling, but not upon all in the same place, for some were swollen in the belly, and their belly strouted out big like a great tun, of whom it is written, *Ventrem omnipotentem*, who were all very honest men, and merry blades: and of this race came St. Fatgulch and Shrove-tuesday. Others did swell at the shoulders, who in that place were so crump and knobbie, that they were therefore called Montifers, (which is as much to say as Hill-carriers,) of whom you see some yet in the world of divers sexes and degrees: of this race came Æsop, some of whose excellent words and deeds you have in writing: some other puffes did swell in length by the member, which they call the Labourer of nature, in such sort that it grew marvellous long, fat, great, lustie, stirring and Crest-risen, in the Antick fashion, so that they made use of it as of a girdle, winding it five or six times about their waste: but if it happened the foresaid member to be in good case, spooming with a full saile bunt faire before the winde, then to have seen those strouting Champions, you would have taken them for men that had their lances setled on their Rest, to run at the ring or tilting whintam: of these beleeve me the race is utterly lost and quite extinct, as the women say; for they do lament continually, that there are none extant now of those great, etc. you know the rest of the song. Others did grow in matter of ballocks so enormously, that three of them would well fill a sack, able to contain five quarters of wheat, from them are descended the ballocks of Lorraine, which never dwell in Codpieces, but fall down to the bottome of the breeches. Others grew in the legs, and to see them, you would have said they had been Cranes, or the reddish-long-bill'd-stork-likt-scrank-legged sea-fowles, called Flamans, or else men walking upon stilts or scatches: the little Grammar schoolboyes (known by the name of Grimos,) called those leg-grown slangams Jambus, in allusion to the French word *Jambe*, which signifieth a leg. In others, their nose did grow so, that it seemed to be the beak of a Limbeck, in every part thereof most variously diapred with the twinkling sparkles of Crimson-blisters budding forth, and purpled with pimples all enameled with thick-set wheales of a sanguine colour, bordered with gueules, and such have you seen the Chanon, or Prebend Panzoul, and Woodenfoot the Physician of Angiers: of which race there were few that liked the Ptisane, but all of them were perfect lovers of the pure septembral juice; Naso and Ovid had their extraction from thence, and all those of whom it is written, *Ne reminiscaris*. Others grew in eares, which they had so big, that out of one would have been stuffe enough got to make a doublet, a paire of breeches and a jacket, whilest with the other they might have covered themselves as with a Spanish Cloak: and they say, that in Bourbonois this race remaineth yet. Others grew in length of body, and of those came the Giants, and of them Pantagruel.

And the first was Chalbroth
who begat Sarabroth
who begat Faribroth
who begat Hurtali, that was a brave eater of pottage, and reigned in the time of the flood
who begat Nembroth
who begat Atlas, that with his shoulders kept the sky from falling.
who begat Goliah
who begat Erix, that invented the Hocus pocus playes of Legerdemain.
who begat Titius
who begat Eryon

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who begat Polyphemus
who begat Cacos
who begat Etion, the first man that ever had the pox, for not drinking fresh in Summer as Bartachin witnesseth.
who begat Enceladus
who begat Ceus
who begat Tiphæus
who begat Alæus
who begat Othus
who begat Ægeon
who begat Briareus that had a hundred hands.
who begat Porphyrio
who begat Adamastor
who begat Anteus
who begat Agatho
who begat Porus, against whom fought Alexander the great.
who begat Aranthas
who begat Gabbara, that was the first inventor of the drinking of healths.
who begat Goliah of Secondille
who begat Offot, that was terribly well nosed for drinking at the barrel-head.
who begat Artachæus
who begat Oromedon
who begat Gemmagog, the first inventor of Poulan shoes, which are open on the foot, and tied over the instep with a latchet.
who begat Sisyphus
who begat the Titans, of whom Hercules was born.
who begat Enay, the most skilful man that ever was, in matter of taking the little wormes (called Cirons) out of the hands.
who begat Fierabras, that was vanquished by Oliver Peer of France, and Rowlands Camrade.
who begat Morgan, the first in the world that played at dice with spectacles.
who begat Fracassus, of whom Merlin Coccaius hath written, and of him was borne Ferragus.
who begat Hapmouche, the first that ever invented the drying of neats tongues in the Chimney; for, before that, people salted them, as they do now gammons of bacon.
who begat Bolivorax
who begat Longis
who begat Gayoffo, whose ballocks were of poplar, and his pr... of the servise or sorb-apple-tree.
who begat Maschefain
who begat Bruslefer
who begat Angoulevent
who begat Galehaut the inventor of flaggons.
who begat Mirelangaut
who begat Gallaffre
who begat Salourdin
who begat Roboast
who begat Sortibrant of Conimbres.
who begat Brusbant of Mommiere
who begat Bruyer that was overcome by Ogier the Dane Peer of France.

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who begat Mabrun
who begat Foutasnon
who begat Haquelebas
who begat Vitdegrain
who begat Grangousier
who begat Gargantua
who begat the noble Pantagruel my Master.

I know that reading this passage, you will make a doubt within your selves, and that grounded upon very good reason; which is this, how it is possible that this relation can be true, seeing at the time of the flood all the world was destroyed, except Noah, and seven persons more with him in the Ark, into whose number Hurtali is not admitted; doubtlesse the demand is well made, and very apparent, but the answer shall satisfie you, or my wit is not rightly caulked: and because I was not at that time to tell you any thing of my own fancie, I will bring unto you the authority of the Massorets, good honest fellows, true ballokeering blades, and exact Hebraical bagpipers, who affirm that verily the said Hurtali was not within the Ark of Noah, (neither could he get in, for he was too big) but he sate astride upon it, with one leg on the one side, and another on the other, as little children use to do upon their wooden horses: or as the great Bull of Berne, which was killed at Marinian, did ride for his Hackney the great murthering piece called the Canon-pevier, a pretty beast of a faire and pleasant amble without all question.

In that posture, he after God, saved the said Ark from danger, for with his legs he gave it the brangle that was needful, and with his foot turned it whither he pleased, as a ship answereth her rudder. Those that were within sent him up victuals in abundance by a Chimney, as people very thankfully acknowledging the good that he did them; and sometimes they did talk together as Icaromenippus did to Jupiter, according to the report of Lucian. Have you understood all this well? drink then one good draught without water; for if you beleeve it not: no truly do I not, quoth she.

CHAPTER II

Of the Nativity of the most dread and redoubted Pantagruel

GARGANTUA at the age of foure hundred, fourescore fourty and foure yeares begat his sonne Pantagruel, upon his wife named Badebec, daughter to the king of the Amaurots in Utopia, who died in childe-birth, for he was so wonderfully great and lumpish, that he could not possibly come forth into the light of the world without thus suffocating his mother. But that we may fully understand the cause and reason of the name of Pantagruel, which at his Baptism was given him, you are to remark, that in that yeare there was so great drought over all the countrey of Affrick, that there past thirty and six moneths, three weeks, foure dayes, thirteen houres, and a little more without raine, but with a heat so vehement, that the whole earth was parched and withered by it: neither was it more scorched and dried up with heat in the dayes of Eliah, then it was at that time; for there was not a tree to be seen, that had either leafe or bloom upon it: the grasse was without verdure or greennesse, the rivers were drained, the fountaines dried up, the poore fishes abandoned and forsaken by their proper element, wandring and crying upon

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the ground most horribly: the birds did fall down from the aire for want of moisture and dew, wherewith to refresh them: the wolves, foxes, harts, wild-boares, fallow-deer, hares, coneys, weesils, brocks, badgers, and other such beasts were found dead in the fields with their mouths open; in respect of men, there was the pity, you should have seen them lay out their tongues like hares that have been run six houres: many did throw themselves into the wells: others entred within a Cowes belly to be in the shade; those Homer calls Alibants: all the Countrey was idle, and could do no vertue: it was a most lamentable case to have seen the labour of mortals in defending themselves from the vehemencie of this horrifick drought; for they had work enough to do to save the holy water in the Churches from being wasted; but there was such order taken by the counsel of my Lords the Cardinals, and of our holy Father, that none did dare to take above one lick: yet, when any one came in to the Church, you should have seen above twenty poor thirsty fellows hang upon him that was the distributer of the water, and that with a wide open throat, gaping for some little drop, (like the rich glutton in Luke,) that might fall by, lest any thing should be lost. O how happy was he in that yeare, who had a coole Cellar under ground, well plenished with fresh wine!

The Philosopher reports in moving the question, wherefore it is that the sea-water is salt? that at the time when Phœbus gave the government of his resplendent chariot to his sonne Phaeton, the said Phaeton, unskilful in the Art, and not knowing how to keep the ecliptick line betwixt the two tropicks of the latitude of the Sunnes course, strayed out of his way, and came so near the earth, that he dried up all the Countreys that were under it, burning a great part of the Heavens, which the Philosophers call *via lactea*, and the Huffsnuffs, St. James his way, although the most coped, lofty, and high-crested Poets affirme that to be the place where Juno's milk fell, when she gave suck to Hercules.

The earth at that time was so excessively heated, that it fell into an enormous sweat, yea such a one as made it sweat out the sea, which is therefore salt, because all sweat is salt; and this you cannot but confesse to be true, if you will taste of your own, or of those that have the pox, when they are put into sweating, it is all one to me. Just such another case fell out this same yeare: for on a certain Friday, when the whole people were bent upon their devotions, and had made goodly Processions, with store of Letanies, and faire preachings, and beseechings of God Almighty, to look down with his eye of mercy upon their miserable and disconsolate condition, there was even then visibly seen issue out of the ground great drops of water, such as fall from a puff-bagg'd man in a top sweat, and the poore Hoydons began to rejoyce, as if it had been a thing very profitable unto them; for some said that there was not one drop of moisture in the aire, whence they might have any rain, and that the earth did supply the default of that. Other learned men said, that it was a showre of the Antipodes, as Seneca saith in his fourth book *Quæstionum naturalium*, speaking of the source and spring of Nilus: but they were deceived, for the Procession being ended, when every one went about to gather of this dew, and to drink of it with full bowles, they found that it was nothing but pickle, and the very brine of salt, more brackish in taste then the saltest water of the sea: and because in that very day Pantagruel was borne, his father gave him that name; for *Panta* in Greek is as much to say as all, and *Gruel* in the Hagarene language doth signifie thirsty; inferring hereby, that at his birth the whole world was a-dry and thirstie, as likewise foreseeing that he would be some day Suprem Lord and Sovereign of the thirstie Ethrappels, which was shewn to him at that very same hour by a more evident signe; for when his mother Badebec was in the bringing of him forth, and that the midwives did wait to receive him, there came first out of her belly threescore

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and eight Tregeneers (that is, Salt-sellers), every one of them leading in a Halter a mule heavy loaden with salt: after whom issued forth nine Dromedaries, with great loads of gammons of bacon, and dried neats tongues on their backs: then followed seven Camels loaded with links and chitterlings, Hogs puddings and salciges: after them came out five great waines, full of leeks, garlick, onions and chibots, drawn with five and thirty strong Cart horses, which was six for every one, besides the Thiller. At the sight hereof the said midwives were much amazed, yet some of them said, Lo, here is good provision, and indeed we need it; for we drink but lazily, as if our tongues walked on crutches, and not lustily like Lansman dutches: truly this is a good signe, there is nothing here but what is fit for us, these are the spurres of wine that set it a going. As they were tatling thus together after their own manner of chat, behold, out comes Pantagruel all haire like a Beare, whereupon one of them inspired with a prophetical Spirit said, This will be a terrible fellow, he is borne with all his haire, he is undoubtedly to do wonderful things, and, if he live, he shall have age.

CHAPTER III

Of the Grief wherewith Gargantua was moved at the Decease of his Wife Badebec

WHEN Pantagruel was borne, there was none more astonished and perplexed then was his father Gargantua; for of the one side, seeing his wife Badebec dead, and on the other side his sonne Pantagruel born, so faire and so great, he knew not what to say nor what to do: and the doubt that troubled his braine was to know whether he should cry for the death of his wife, or laugh for the joy of his sonne: he was *hinc indè* choaked with sophistical arguments, for he framed them very well *in modo et figura*, but he could not resolve them, remaining pestered and entangled by this means, like a mouse catch't in a trap, or kite snared in a ginne: Shall I weep, (said he?) Yes, for why? my so good wife is dead, who was the most this, the most that, that ever was in the world: never shall I see her, never shall I recover such another, it is unto me an inestimable losse! O my good God, what had I done that thou shouldest thus punish me? why didst thou not take me away before her? seeing for me to live without her is but to languish. Ah Badebec, Badebec, my minion, my dear heart, my sugar, my sweeting, my honey, my little C... (yet it had in circumference full six acres, three rods, five poles, foure yards, two foot, one inche and a half of good woodland measure) my tender peggie, my Codpiece darling, my bob and hit, my slipshoe-lovie, never shall I see thee! Ah, poor Pantagruel, thou hast lost thy good mother, thy sweet nurse, thy well-beloved Lady! O false death,

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HO, HO, HO, HO, HOW GLAD I AM?

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how injurious and despightful hast thou been to me? how malicious and outrageous have I found thee? in taking her from me, my well-beloved wife, to whom immortality did of right belong. With these words he did cry like a Cow, but on a sudden fell a laughing like a Calfe, when Pantagruel came into his minde. Ha, my little sonne, (said he) my childilollie, fedlifondie, dandlichuckie, my ballockie, my pretty rogue; O how jollie thou art, and how much am I bound to my gracious God, that hath been pleased to bestow on me a sonne, so faire, so spriteful, so lively, so smiling, so pleasant, and so gentle! Ho, ho, ho, ho, how glad I am? Let us drink, ho, and put away melancholy: bring of the best: rense the glasses, lay the cloth, drive out these dogs, blow this fire, light candles, shut that door there, cut this bread in sippets for brewis, send away these poore folks in giving them what they ask, hold my gown, I will strip my self into my doublet, (*en cuerpo*) to make the Gossips merry, and keep them company.

As he spake this, he heard the Letanies and the mementos of the Priests that carried his wife to be buried, upon which he left the good purpose he was in, and was suddenly ravished another way, saying, Lord God, must I again contrist my self? this grieves me; I am no longer young, I grow old, the weather is dangerous; I may perhaps take an ague, then shall I be foiled, if not quite undone; by the faith of a Gentleman, it were better to cry lesse, and drink more.

My wife is dead, well, by G—, (*da jurandi*) I shall not raise her again by my crying: she is well, she is in Paradise at least, if she be no higher: she prayeth to God for us, she is happy, she is above the sense of our miseries, nor can our calamities reach her: what though she be dead, must not we also die? the same debt which she hath paid, hangs over our heads; nature will require it of us, and we must all of us some day taste of the same sauce; let her passe then, and the Lord preserve the Survivors; for I must now cast about how to get another wife. But I will tell you what you shall do, (said he) to the Midwives in France called wise women (where be they, good folks? I cannot see them,) go you to my wife's interrement, and I will the while rock my sonne; for I finde my self somewhat altered and distempered, and should otherwayes be in danger of falling sick; but drink one good draught first, you will be the better for it; and beleeve me upon mine honour, they at his request went to her burial and funeral obsequies: in the mean while, poor Gargantua staying at home, and willing to have somewhat in remembrance of her to be engraven upon her tomb, made this Epitaph in the manner as followeth.

Dead is the noble Badebec,
Who had a face like a Rebeck;
A Spanish body, and a belly
Of Swisserland; she'd dy'd, I tell ye,
In childe-birth: pray to God, that her
He pardon wherein she did erre.
Here lies her body, which did live
Free from all vice, as I beleeve;
And did decease at my bed-side,
The yeare and day in which she dy'd.

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CHAPTER IV

Of the Infancie of Pantagruel

I FINDE by the ancient Historiographers and Poets, that divers have been borne in this world after very strange manners, which would be too long to repeat: reade therefore the seventh chapter of Pliny, if you have so much leisure: yet have you never heard of any so wonderful as that of Pantagruel; for it is a very difficult matter to beleeve, how in the little time he was in his mothers belly, he grew both in body and strength. That which Hercules did was nothing, when in his Cradle he slew two serpents; for those serpents were but little and weak: but Pantagruel, being yet in the Cradle, did farre more admirable things, and more to be amazed at. I passe by here the relation of how at every one of his meales he supped up the milk of foure thousand and six hundred Cowes: and how to make him a skellet to boil his milk in, there were set a work all the Braziers of Somure in Anjou, of Villedieu in Normandy, and of Bramont in Lorraine: and they served in this whitepot-meat to him in a huge great Bell, which is yet to be seen in the city of Bourges in Berrie, near the Palace; but his teeth were already so well grown, and so strengthened with vigour, that of the said Bell he bit off a great morsel, as very plainly doth appeare till this houre.

One day in the morning, when they would have made him suck one of his Cows, (for he never had any other Nurse, as the History tells us) he got one of his armes loose from the swadling bands, wherewith he was kept fast in the Cradle, laid hold on the said Cow under the left fore hamme, and grasping her to him ate up the udder and half of her paunch, with the liver and the kidneys, and had devoured all up, if she had not cried out most horribly, as if the wolves had held her by the legs, at which noise company came in, and took away the said Cow from Pantagruel; yet could they not so well do it, but that the quarter whereby he caught her was left in his hand, of which quarter he gulp't up the flesh in a trice, even with as much ease as you would eate a salcige; and that so greedily with desire of more, that when they would have taken away the bone from him, he swallowed it down whole, as a Cormorant would do a little fish; and afterwards began fumblingly to say, Good, good, good, for he could not yet speak plaine; giving them to understand thereby, that he had found it very good, and that he did lack but so much more; which when they saw that attended him, they bound him with great cable-ropes, like those that

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are made at Tain, for the carriage of salt to Lyons: or such as those are, whereby the great French ship rides at Anchor, in the Road of Newhaven in Normandie.

But on a certain time, a great Beare, which his father had bred, got loose, came towards him, began to lick his face, for his Nurses had not throughly wiped his chaps, at which unexpected approach being on a sudden offended, he as lightly rid himself of those great cables, as Samson did of the haulser ropes wherewith the Philistines had tied him, and by your leave, takes me up my Lord the Beare, and teares him to you in pieces like a pullet, which served him for a gorge-ful or good warme bit for that meale.

Whereupon Gargantua fearing lest the childe should hurt himself, caused foure great chaines of iron to be made to binde him, and so many strong wooden arches unto his Cradle, most firmely stocked and mortaised in huge frames: of those chaines you have one at Rochel, which they draw up at night betwixt the two great towers of the Haven: Another is at Lyons: A third at Angiers: And the fourth was carried away by the devils to binde Lucifer, who broke his chaines in those dayes, by reason of a cholick that did extraordinarily torment him, taken with eating a Serjeants soule fried for his breakfast, and therefore you may beleeve that which Nicholas de Lyra saith upon that place of the Psalter, where it is written, *Et Og Regem Basan*, that the said Og, being yet little, was so strong and robustious, that they were faine to binde him with chaines of iron in his Cradle; thus continued Pantagruel for a while very calme and quiet, for he was not able so easily to break those chaines, especially having no room in the Cradle to give a swing with his armes. But see what happened once upon a great Holiday, that his father Gargantua made a sumptuous banquet to all the Princes of his Court: I am apt to beleeve, that the menial officers of the house were so imbusied on waiting each on his proper service at the feast, that nobody took care of poor Pantagruel, who was left *à reculorum*, behinde-hand all alone, and as forsaken. What did he? Heark what he did, good people: he strove and essayed to break the chaines of the Cradle with his armes, but coold not, for they were too strong for him: then did he keep with his feet such a stamping stirre, and so long, that at last he beat out the lower end of his Cradle, which notwithstanding was made of a great post five foot in square: and, as soon as he had gotten out his feet, he slid down as well as he could till he had got his soales to the ground; and then with a mighty force he rose up, carrying his Cradle upon his back, bound to him like a Tortoise that crawles up against a wall; and to have seen him, you would have thought it had been a great Carrick of five hundred tunne upon one end. In this manner he entred into the great Hall where they were banquetting, and that very boldly, which did much affright the companie; yet because his armes were tied in, he could not reach any thing to eate, but with great pain stooped now and then a little, to take with the whole flat of his tongue some lick, good bit, or morsel.

Which when his father saw, he knew well enough that they had left him without giving him any thing to eate, and therefore commanded that he should be loosed from the said chains, by the counsel of the Princes and Lords there present: besides that, also the Physicians of Gargantua said, that if they did thus keep him in the Cradle, he would be all his life-time subject to the stone. When he was unchained they made him to sit down, where after he had fed very well, he took his Cradle, and broke it into more then five hundred thousand pieces with one blow of his fist, that he struck in the midst of it, swearing that he would never come into it again.

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CHAPTER V

Of the Acts of the noble Pantagruel in his youthful Age

THUS grew Pantagruel from day to day, and to every ones eye waxed more and more in all his dimensions, which made his father to rejoyce by a natural affection: therefore caused he to be made for him, whilest he was yet little, a pretty Crossbowe, wherewith to shoot at small birds, which now they call the great Crossebowe at Chantelle. Then he sent him to the school to learn, and to spend his youth in vertue: in the prosecution of which designe he came first to Poictiers, where, as he studied and profited very much, he saw that the Scholars were oftentimes at leisure, and knew not how to bestow their time, which moved him to take such compassion on them, that one day he took from a long ledge of rocks (called there Passelourdin,) a huge great stone, of about twelve fathom square, and fourteen handfuls thick, and with great ease set it upon foure pillars in the midst of a field, to no other end, but that the said Scholars, when they had nothing else to do, might passe their time in getting up on that stone, and feast it with store of gammons, pasties and flaggons, and carve their names upon it with a knife, in token of which deed till this houre the stone is called the lifted stone: and in remembrance hereof there is none entered into the Register and matricular Book of the said University, or accounted capable of taking any degree therein, till he have first drunk in the Caballine fountain of Croustelles, passed at Passelourdin, and got up upon the lifted stone.

Afterwards reading the delectable Chronicles of his Ancestors, he found that Jafrey of Lusinian, called Jafrey with the great tooth, Grandfather to the Cousin in law of the eldest Sister of the Aunt of the Son in law of the Uncle of the good daughter of his Stepmother, was interred at Maillezais; therefore one day he took Campos, (which is a little vacation from study to play a while,) that he might give him a visit as unto an honest man: and going from Poictiers with some of his companions, they passed by the Guge, visiting the noble Abbot Ardillon: then by Lusinian, by Sansay, by Celles, by Coalonges, by Fontenay the Conte, saluting the learned Tiraqueau, and from thence arrived at Maillezais, where he went to see the Sepulchre of the said Jafrey with the great tooth; which made him somewhat afraid, looking upon the picture, whose lively draughts did set him forth in the representation of a man in an extreme fury, drawing his great Malchus faulchion half way out of his scabbard: when the reason hereof was demanded, the Chanons of the said place told him, that there was no other cause of it, but that *Pictoribus atque Poetis, etc.*, that is to say, that Painters and Poets have liberty to paint and devise what they list after their own fancie: but he was not satisfied with their answer, and said, He is not thus painted without a cause; and I suspect that at his death there was some wrong done him, whereof he requireth his Kinred to take revenge; I will enquire further

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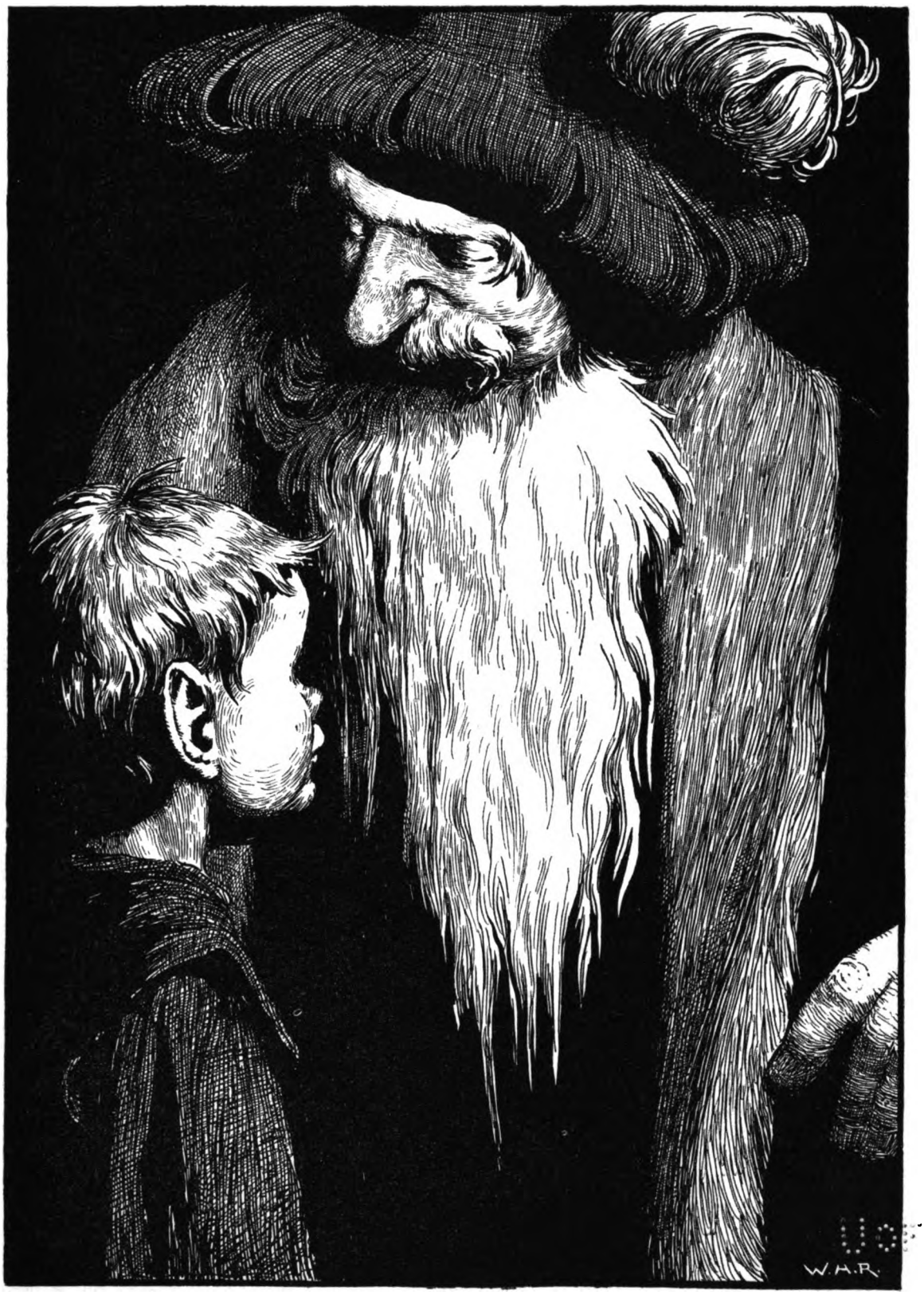

THUS GREW PANTAGRUEL FROM DAY TO DAY

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into it, and then do what shall be reasonable; then he returned not to Poictiers, but would take a view of the other Universities of France: therefore going to Rochel, he took shipping and arrived at Bourdeaux, where he found no great exercise, only now and then he would see some Marriners and Lightermen a wrestling on the key or strand by the river side: From thence he came to Tholouse, where he learned to dance very well, and to play with the two-handed sword, as the fashion of the Scholars of the said University is to bestir themselves in games, whereof they may have their hands full: but he stayed not long there, when he saw that they did cause burne their regents alive like red herring, saying, Now God forbid that I should die this death; for I am by nature sufficiently dry already, without heating my self any further.

He went then to Montpellier, where he met with the good wives of Mirevaux, and good jovial company withal, and thought to have set himself to the study of Physick; but he considered that that calling was too troublesome and melancholick, and that Physicians did smell of glisters like old devils. There he resolved he would studie the lawes; but seeing that there were but three scauld, and one baldpated Legist in that place, he departed from thence, and in his way made the bridge of Gard, and the Amphitheater of Neems in lesse then three houres, which neverthelesse seems to be a more divine then humane work. After that he came to Avignon, where was not above three dayes before he fell in love; for the women there take great delight in playing at the close buttock-game, because it is Papal ground; which his Tutor and Pedagogue Epistemon perceiving, he drew him out of that place, and brought him to Valence in the Dauphinee, where he saw no great matter of recreation, only that the Lubbards of the Town did beat the Scholars, which so incensed him with anger, that when upon a certain very faire Sunday, the people being at their public dancing in the streets, and one of the Scholars offering to put himself into the ring to partake of that sport, the foresaid lubbardly fellowes would not permit him the admittance into their society, He taking the Scholars part, so belaboured them with blowes, and laid such load upon them, that he drove them all before him, even to the brink of the river Rhosne, and would have there drowned them, but that they did squat to the ground, and there lay close a full halfe league under the river. The hole is to be seen there yet.

After that he departed from thence, and in three strides and one leap came to Angiers, where he found himself very well, and would have continued there some space, but that the plague drove them away. So from thence he came to Bourges, where he studied a good long time, and profited very much in the faculty of the Lawes, and would sometimes say, that the books of the Civil Law were like unto a wonderfully precious, royal and triumphant robe of cloth of gold, edged with dirt; for in the world are no goodlier books to be seen, more ornate, nor more eloquent then the texts of the Pandects, but the bordering of them, that is to say, the glosse of Accursius, is so scurvie, vile, base and unsavourie, that it is nothing but filthinesse and villany.

Going from Bourges, he came to Orleans, where he found store of swaggering Scholars that made him great entertainment at his coming, and with whom he learned to play at tennis so well, that he was a Master at that game; for the Students of the said place make a prime exercise of it; and sometimes they carried him unto Cupids houses of commerce (in that city termed Islands, because of their being most ordinarily environed with other houses, and not contiguous to any,) there to recreate his person at the sport of Poussavant, which the wenches of London call the Ferkers in and in. As for breaking his head with over-much study, he had an especial care not to do it in any case, for feare of spoiling his eyes; which he the rather observed, for

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that it was told him by one of his teachers, (there called Regents,) that the paine of the eyes was the most hurtful thing of any to the sight: for this cause when he one day was made a Licentiate, or Graduate in law, one of the Scholars of his acquaintance, who of learning had not much more then his burthen, though in stead of that he could dance very well, and play at tennis, made the blason and device of the Licentiates in the said University, saying,

So you have in your hand a racket,
A tennis-ball in your Cod-placket,
A Pandect law in your caps tippet,
And that you have the skill to trip it
In a low dance, you will b' allow'd
The grant of the Licentiates hood.

CHAPTER VI

How Pantagruel met with a Limousin, who too affectedly did counterfeit the French Language

UPON a certain day, I know not when, Pantagruel walking after supper with some of his fellow-Students without that gate of the City, through which we enter on the rode to Paris, encountered with a young spruce-like Scholar that was coming upon the same very way, and after they had saluted one another, asked him thus; My friend, from whence comest thou now? the Scholar answered him: From the alme, inclyte and celebrate Academie, which is vocitated Lutetia. What is the meaning of this (said Pantagruel) to one of his men? It is (answered he) from Paris. Thou comest from Paris then (said Pantagruel,) and how do you spend your time there, you my Masters the Students of Paris? the Scholar answered, We transfretate the Sequan at the dilucul and crepuscul; we deambulate by the compites and quadrives by the Urb: we despumate the Latial verbocination; and like verisimilarie amorabons, we captat the benevolence of the omnijugal, omniform, and omnigenal fœminine sexe: upon certain diecules we invisat the Lupanares, and in a venerian extase inculcate our veretres into the penitissime recesses of the pudends of these amicabilissim meretricules: then do we cauponisate in the meritory taberns of the pineapple, the castle, the magdalene, and the mule, goodly vervecine spatules perforaminated with petrocile; and if by fortune there be rarity, or penury of pecune in our marsupies; and that they be exhausted of ferruginean mettal, for the shot we dimit our codices, and oppugnerat our vestiments, whilest we prestolate the coming of the Tabellaries from the Penates and patriotick Lares: to which Pantagruel answered, What devillish language is this? by the Lord, I think thou art some kind of Heretick: My Lord, no, said the Scholar; for libentissimally, as soon as it illucesceth any minutule slice of the day, I demigrate into one of these so well architected minsters, and there irrorating my self with faire lustral water, I mumble off little parcels of some missick precation of our sacrificuls: and submurmurating my horarie precules, I elevate and absterge my anime from its nocturnal inquinations: I revere the Olympicols. I latrially venere the supernal Astripotent: I dilige and redame my proxims: I observe the decalogical precepts, and, according to the facultatule of my vires, I do not discede from them one late unguicule; nevertheless it is veriforme, that because Mammona doth not supergurgitate any thing

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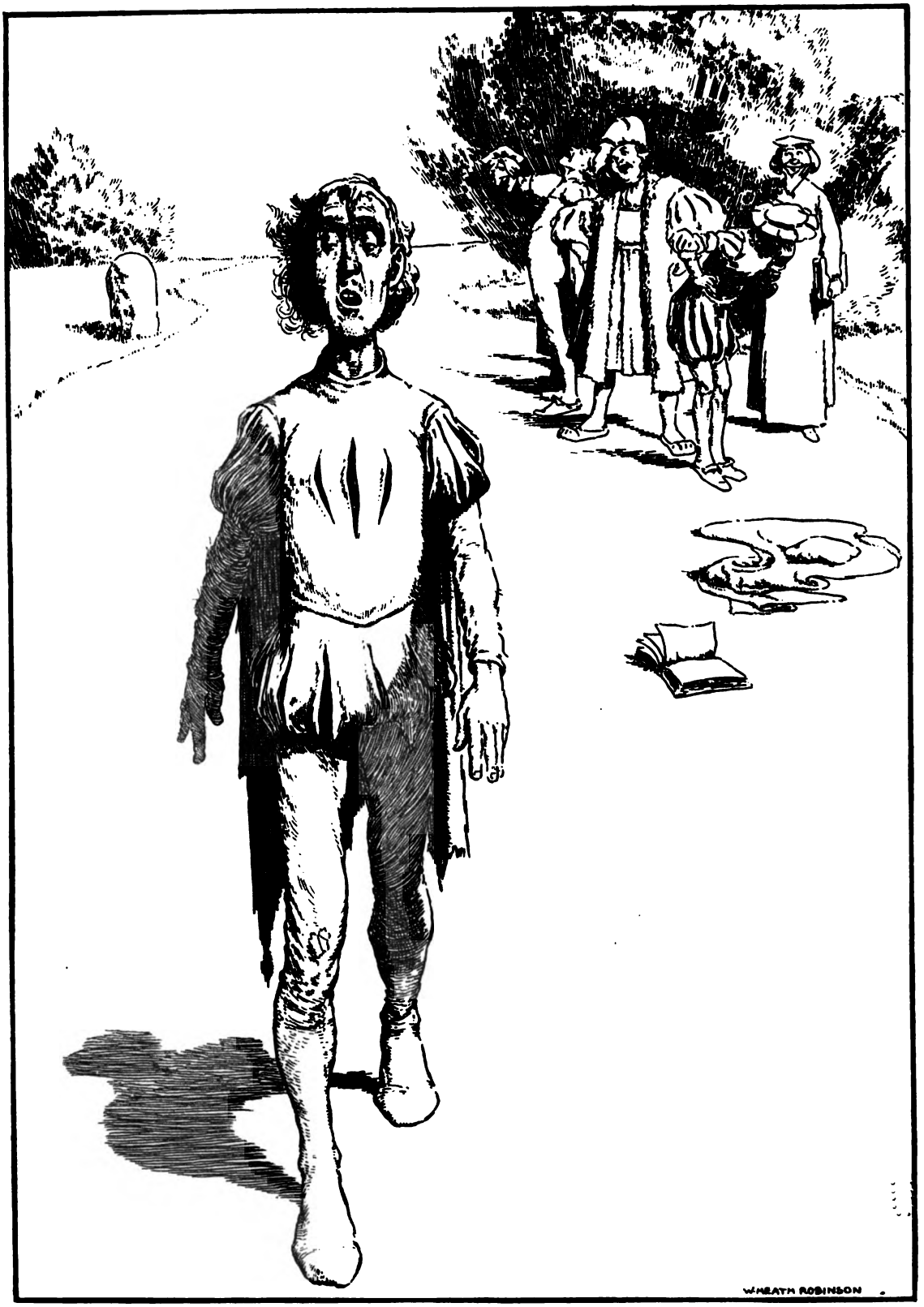

"AND SO LET HIM GO

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in my loculs, that I am somewhat rare and lent to supererogate the elemosynes to those egents, that hostially queritate their stipe.

Prut, tut, (said Pantagruel), what doth this foole meane to say? I think he is upon the forging of some diabolical tongue, and that inchanter-like he would charme us; to whom one of his men said, Without doubt (Sir) this fellow would counterfeit the Language of the Parisians, but he doth only flay the Latine, imagining by so doing that he doth highly Pindarize it in most eloquent termes, and strongly conceiteth himself to be therefore a great Oratour in the French, because he disdaineth the common manner of speaking. To which Pantagruel said, Is it true? the Scholar answered, My worshipful Lord, my genie is not apt nate to that which this flagitious Nebulon saith, to excoriate the cutule of our vernacular Gallick, but viceversally I gnave opere, and by vele and rames enite to locupletate it, with the Latinicome redundance. By G— (said Pantagruel), I will teach you to speak: but first come hither, and tell me whence thou art? To this the Scholar answered, The primeval origin of my aves and ataves was indigenarie of the Lemovick regions, where requiesceth the corpor of the hagiotat St. Martial; I understand thee very well (said Pantagruel), when all comes to all, thou art a Limousin, and thou wilt here by thy affected speech counterfeit the Parisiens: well now, come hither, I must shew thee a new trick, and handsomely give thee the combfeat: with this he took him by the throat, saying to him, Thou flayest the Latine; by St. John, I will make thee flay the foxe, for I will now flay thee alive; then began the poor Limousin to cry; Haw, gwid Maaster, haw, Laord, my halp and St. Marshaw, haw, I'm worried: Haw, my thropple, the bean of my cragg is bruck! Haw, for gauads seck, lawt my lean, Mawster; waw, waw, waw: Now (said Pantagruel) thou speakest naturally, and so let him go, for the poor Limousin had totally berayed, and throughly conshit his breeches, which were not deep and large enough, but round streat caniond gregs, having in the seat a piece like a keelings taile, and therefore in French called *de chausses à queüe de merlus.* Then (said Pantagruel) St. Alipantin, what civette? fi to the devil with this Turnepeater, as he stinks, and so let him go: but this hug of Pantagruels with such a terrour to him all the dayes of his life, and took such deep impression in his fancie, that very often, distracted with sudden affrightments, he would startle and say that Pantagruel held him by the neck; besides that it procured him a continual drought and desire to drink, so that after some few years he died of the death Roland, in plain English called thirst, a work of divine vengeance, shewing us that which saith the Philosopher and Aulus Gellius, that it becometh us to speak according to the common language: and that we should, (as said Octavian Augustus) strive to shun all strange and unknown termes with as much heedfulnesse and circumspection, as Pilots of ships use to avoid the rocks and banks in the sea.

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CHAPTER VII

How Pantagruel came to Paris, and of the choise Books of the Library of St. Victor

AFTER that Pantagruel had studied very well at Orleans, he resolved to see the great University at Paris; but before his departure, he was informed, that there was a huge big bell at St. Anian in the said town of Orleans, under the ground, which had been there above two hundred and fourteen years; for it was so great that they could not by any device get it so much as above the ground, although they used all the meanes that are found in Vitruvius *de Architectura*, Albertus *de re ædificatoria*, Euclid, Theon, Archimedes, and Hero *de ingeniis*: for all that was to no purpose, wherefore condescending heartily to the humble request of the Citizens and Inhabitants of the said Town, he determined to remove it to the tower that was erected for it: with that he came to the place where it was, and lifted it out of the ground with his little finger, as easily as you would have done a Hawks bell, or Bell-weathers tingle tangle; but before he would carry it to the foresaid tower or steeple appointed for it, he would needs make some Musick with it about the Town, and ring it alongst all the streets, as he carried it in his hand, wherewith all the people were very glad; but there happened one great inconveniency, for with carrying it so, and ringing it about the streets, all the good Orleans wine turned instantly, waxed flat, and was spoiled, which no body there did perceive till the night following; for every man found himself so altered, and a-dry with drinking these flat wines, that they did nothing but spit, and that as white as Maltha cotton, saying; We have of the Pantagruel, and our very throats are salted. This done, he came to Paris with his retinue, and at his entry every one came out to see him (as you know well enough, that the people of Paris is sottish by nature, by B. flat, and B. sharp,) and beheld him with great astonishment, mixed with no less feare, that he would carry away the Palace into some other countrey, *à remotis*, and farre from them, as his father formerly had done the great peal of Bells at our Ladies Church, to tie about his Mare's neck. Now after he had stayed there a pretty space, and studied very well in all the seven liberal Arts, he said it was a good towne to live in, but not to die; for that the grave-digging rogues of St. Innocent used in frostie nights to warme their bums with dead mens bones. In his abode there he found the Library of St. Victor, a very stately and magnifick one, especially in some books which were there, of which followeth the Repertory and Catalogue, *Et primò*,

The for Godsake of Salvation.
The Codpiece of the Law.
The Slipshoe of the Decretals.
The Pomegranate of Vice.
The Clew-bottom of Theologie.
The Duster or Foxtail-flap of Preachers, composed by Turlupin.
The Churning Ballock of the Valiant.
The Henbane of the Bishops.
Marmotretus de baboonis et apis, cum Commento Dorbellis.
Decretum Universitatis Parisiensis super gorgiasitate muliercularum ad placitum.

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The Apparition of Sancte Geltrud to a nun of Poissie, being in travel, at the bringing forth of a childe.
Ars honestè fartandi in societate, per Marcum Corvinum.
The Mustard-pot of Penance.
The Gamashes, aliàs the Boots of Patience.
Formicarium artium.
De brodiorum usu, et honestate quartandi per Sylvestrem prioratem Jacobinum.
The coosened or gulled in Court.
The Fraile of the Scriveners.
The Marriage-packet.
The cruizie or crucible of Contemplation.
The Flimflams of the Law.
The Prickle of Wine.
The Spurre of Cheese.
Ruboffatorium scholarium.
Tartaretus de modo cacandi.
The Bravades of Rome.
Bricot de differentiis Browsarum.
The tail-piece-cushion, or close-breech of Discipline.
The cobled Shoe of Humility.
The Trevet of good thoughts.
The Kettle of Magnanimity.
The cavilling intanglements of Confessors.
The Snatchfare of the Curats.
Reverendi patris fratris Lubini, provincialis Bavardiæ, de gulpendis lardslicionibus libri tres.
Pasquilli doctoris marmorei, de capreolis cum artichoketa comedendis, tempore Papali ab Ecclesia interdicto.
The Invention of the Holy Crosse, personated by six wilie Priests.
The Spectacles of Pilgrims bound for Rome.
Majoris de modo faciendi puddinos.
The Bagpipe of the Prelates.
Beda de optimitate triparum.
The Complaint of the Barresters upon the reformation of Confites.
The Furred Cat of the Sollicitors and Atturneys.
Of Pease and Bacon, *cum Commento.*
The Small Vales or Drinking Money of the Indulgences.
Præclarissimi juris utriusque Doctoris Maistre pilloti, etc., Scrapfarthingi de botchandis gloss Accursianæ Triflis repetitio enucidiluculissima.
Stratagemata Francharchæri de Baniolet.
Carlbumpkinus de re militari cum figuris Tevoti.
De usu et utilitate flayandi equos et equas, authore Magistro nostro de quebecu.
The sawcinesse of Countrey-Stuarts.
M. N. Rostocostojam Bedanesse de mustarda post prandium servienda, libri quatuordecim, apostillati per M. Vaurillonis.
The covillage or wench-tribute of Promooters.
Quæstio subtilissima, utrum Chimæra in vacuo bombinans posset comedere secundas intentiones; et fuit debatuta per decem hebdomadas in Consilio Constantiensi.
The bridle-champer of the Advocates.
Smutchudlamenta Scoti.

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The rasping and hard-scraping of the Cardinals.
De calcaribus removendis, Decades undecim, per M. Albericum de rosata.
Ejusdem de castramentandis criminibus libri tres.
The entrance of Antonie de leve into the territories of Brasil.
Marforii, bacalarii, cubantis Romæ, de peelandis aut unskinnandis blurrandisque Cardinalium mulis.
The said Authors Apologie against those who alledge that the Popes mule doth eat but at set times.
Prognosticatio quæ incipit Silvii Triquebille, balata per M. N., the deep dreaming gull Sion.
Boudarini Episcopi de emulgentiarum profectibus Æneades novem, cum privilegio Papali ad triennium et postea non.
The shitabranna of the maids.
The bald arse or peeld breech of the widows.
The cowle or capouch of the Monks.
The Mumbling Devotion of the Cœlestine Fryars.
The passage-toll of beggarlinesse.
The teeth-chatter or gum-didder of lubberly lusks.
The paring-shovel of the Theologues.
The drench-horne of the Masters of Arts.
The scullions of Olcam the uninitiated Clerk.
Magistri N. Lickdishetis, de garbellisiftationibus horarum canonicarum, libri quadriginta.
Arsiversitatorium confratriarum, incerto authore.
The gulsgoatonie or rasher of cormorants and ravenous feeders.
The Rammishnesse of the Spaniards supergivuregondigaded by Fryar Inigo.
The muttring of pitiful wretches.
Dastardismus rerum Italicarum, authore Magistro Burnegad.
R. Lullius de Batisfolagiis Principum.
Calibistratorium caffardiæ, authore M. Jacobo Hocstraten hereticometra.
Codtickler de Magistro nostrandorum Magistro nostratorumque beuvetis, libri octo galantissimi.
The Crackarades of balists or stone-throwing Engines, contrepate Clerks, Scriveners, Brief-writers, Rapporters, and Papal Bull-dispatchers lately compiled by Regis.
A perpetual Almanack for those that have the gowt and the pox.
Manera sweepandi fornacellos per Mag. Eccium.
The shable or cimeterre of Merchants.
The pleasures of the Monachal life.
The hotchpot of Hypocrites.
The history of the Hobgoblins.
The ragamuffianisme of the pensionary maimed souldiers.
The gulling fibs and counterfeit shewes of Commissaries.
The litter of Treasurers.
The juglingatorium of Sophisters.
Antipericatametanaparbeugedamphicribationes toordicantium.
The periwinkle of ballad-makers.
The push-forward of the Alchimists.
The niddie noddie of the sachel-loaded seekers, by Friar Bindfastatis.
The shackles of Religion.
The racket of swag-waggers.

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The leaning-stock of old age.
The muzzle of Nobility.
The Apes pater noster.
The Crickets and Hawks bells of Devotion.
The pot of the Emberweeks.
The mortar of the politick life.
The flap of the Hermites.
The riding-hood or Monterg of the Penitentiaries.
The trictrac of the knocking Friars.
Blockheadodus de vita and honestate bragadochiorum.
Lyrippii Sorbonici moralisationes, per M. Lupoldum.
The Carrier-horse-bells of Travellers.
The bibbings of the tipling Bishops.
Dolloporediones Doctorum Coloniensium adversus Reuclin.
The Cymbals of Ladies.
The Dungers martingale.
Whirlingfriskorum Chasemarkerorum per fratrem Crackwoodloguetis.
The clouted patches of a stout heart.
The mummerie of the racket-keeping Robin-good-fellows.
Gerson de auferibilitate Papæ ab Ecclesia.
The Catalogue of the nominated and graduated persons.
Jo. Dytebrodii de terribilitate excommunicationis libellus acephalos.
Ingeniositas invocandi diabolos et diabolas, per M. Guingolphum.
The hotchpotch or gallimafree of the perpetually begging Friars.
The Whinings of Cajetan.
Muddisnowt Doctoris cherubici de origine roughfootedarum et wryneckedorum ritibus libri septem.
Sixty-nine fat breviaries.
The night-Mare of the five orders of Beggars.
The skinnery of the new start-ups extracted out of the fallow-butt, incornifistibulated and plodded upon in the Angelick summe.
The raver and idle talker in cases of conscience.
The fat belly of the Presidents.
The bafling flowter of the Abbots.
Sutoris adversus eum qui vocaverat eum Slabsauceatorem, et quod Slabsauceatores non sunt damnati ab Ecclesia.
Cacatorium medicorum.
The chimney-sweeper of Astrologie.
Campi clysteriorum per paragraph C.
The bumsquibcracker of Apothecaries.
The kissebreech of Chirurgerie.
Justinianus de Whiteleperotis tollendis.
Antidotarium animæ.
Merlinus Coccaius de patria diabolorum.
The Practice of iniquity by Cleuraunes Sadden.
The Mirrour of basenesse, by Radnecu Waldenses.
The ingrained rogue, by Dwarsencas Eldenu.
The mercilesse Cormorant, by Hoxinidno the Jew.

Of which library some books are already printed and the rest are now at the presse, in this noble city of Tubinge.

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CHAPTER VIII

How Pantagruel being at Paris received Letters from his Father Gargantua, and the Copy of it

PANTAGRUEL studied very hard, as you may well conceive, and profited accordingly; for he had an excellent understanding, and notable wit, together with a capacity in memory, equal to the measure of twelve oyle budgets, or butts of Olives. And as he was there abiding one day, he received a letter from his father in manner as followeth.

Most dear sonne, amongst the gifts, graces and prerogatives, with which the Soveraign Plasmator God Almighty hath endowed and adorned human Nature at the beginning, that seems to me most singular and excellent, by which we may in a mortal estate attain to a kinde of immortality, and in the course of this transitory life perpetuate our name and seed, which is done by a progeny issued from us in the lawful bonds of Matrimony: whereby that in some measure is restored unto us, which was taken from us by the sin of our first Parents, to whom it was said, that because they had not obeyed the Commandment of God their Creator, they should die, and by death should be brought to nought that so stately frame and Plasmature, wherein the man at first had been created.

But by this meanes of seminal propagation there continueth in the children what was lost in the Parents, and in the grand-children that which perished in their fathers, and so successively until the day of the last judgement, when Jesus Christ shall have rendered up to God the Father his Kingdom in a peaceable condition, out of all danger and contamination of sin; for then shall cease all generations and corruptions, and the elements leave off their continual transmutations, seeing the so much desired peace shall be attained unto and enjoyed, and that all things shall be brought to their end and period; and, therefore not without just and reasonable cause do I give thanks to God my Saviour and Preserver, for that he hath inabled me to see my bald old age reflourish in thy youth: for when at his good pleasure, who rules and governs all things, my soul shall leave this mortal habitation, I shall not account my self wholly to die, but to passe from one place unto another: considering that, in and by that, I continue in my visible image living in the world, visiting and conversing with people of honour, and other my good friends, as I was wont to do: which conversation of mine, although it was not without sin, (because we are all of us trespassers, and therefore ought continually to beseech his divine Majesty to blot our transgressions out of his memory), yet was it by the help and grace of God, without all manner of reproach before men.

Wherefore, if those qualities of the minde but shine in thee, wherewith I am endowed, as in thee remaineth the perfect image of my body, thou wilt be esteemed by all men to be the perfect guardian and treasure of the immortality of our name: but if otherwise, I shall truly take but small pleasure to see it, considering that the lesser part of me, which is the body, would abide in thee: and the best, to wit, that which is the soule, and by which our name continues blessed amongst men, would be degenerate and abastardised: This I do not speak out of any distrust that I have of thy vertue, which I have heretofore already tried, but to encourage thee yet more earnestly to proceed from good to better: and that which I now write unto thee is

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not so much, that thou shouldest live in this vertuous course, as that thou shouldest rejoyce in so living and having lived, and cheer up thy self with the like resolution in time to come; to the prosecution and accomplishment of which enterprise and generous undertaking thou mayest easily remember how that I have spared nothing, but have so helped thee, as if I had had no other treasure in this world, but to see thee once in my life compleatly well bred and accomplished, as well in vertue, honesty and valour, as in all liberal knowledge and civility: and so to leave thee after my death as a mirrour, representing the person of me thy father, and if not so excellent, and such in deed as I do wish thee, yet such in my desire.

But although my deceased father of happy memory Grangousier, had bent his best endeavours to make me profit in all perfection and Political knowledge, and that my labour and study was fully correspondent to, yea, went beyond his desire: nevertheless, as thou mayest well understand, the time then was not so proper and fit for learning as it is at present, neither had I plenty of good masters such as thou hast had; for that time was darksome, obscured with clouds of ignorance, and savouring a little of the infelicity and calamity of the Gothes, who had, whereever they set footing, destroyed all good literature, which in my age hath by the divine goodnesse been restored unto its former light and dignity, and that with such amendment and increase of the knowledge, that now hardly should I be admitted unto the first forme of the little Grammar-school-boyes: I say, I, who in my youthful dayes was, (and that justly) reputed the most learned of that age; which I do not speak in vain boasting, although I might lawfully do it in writing unto thee, in verification whereof thou hast the authority of Marcus Tullius in his book of old age, and the sentence of Plutarch, in the book intituled, how a man may praise himself with envie: but to give thee an emulous encouragement to strive yet further.

Now is it that the mindes of men are qualified with all manner of discipline, and the old sciences revived, which for many ages were extinct: now it is, that the learned languages are to their pristine purity restored, viz. Greek, (without which a man may be ashamed to account himself a scholar,) Hebrew, Arabick, Chaldæan and Latine. Printing likewise is now in use, so elegant, and so correct, that better cannot be imagined, although it was found out but in my time by divine inspiration, as by a diabolical suggestion on the other side was the invention of Ordnance. All the world is full of knowing men, of most learned Schoolmasters, and vast Libraries: and it appears to me as a truth, that neither in Plato's time, nor Cicero's, nor Papinian's, there was ever such conveniency for studying, as we see at this day there is: nor must any adventure henceforward to come in publick, or present himself in company, that hath not been pretty well polished in the shop of Minerva: I see robbers, hangmen, free-booters, tapsters, ostlers, and such like, of the very rubbish of the people, more learned now, then the Doctors and Preachers were in my time.

What shall I say? the very women and children have aspired to this praise and celestial Manna of good learning: yet so it is, that in the age I am now of, I have been constrained to learn the Greek tongue, which I contemned not like Cato, but had not the leasure in my younger yeares to attend the study of it: and take much delight in the reading of Plutarchs *Morals*, the pleasant *Dialogues* of Plato, the *Monuments* of Pausanias, and the *Antiquities* of Athenæus, in waiting on the houre wherein God my Creator shall call me, and command me to depart from this earth and transitory pilgrimage. Wherefore (my sonne) I admonish thee, to imploy thy youth to profit as well as thou canst, both in thy studies and in vertue. Thou art at Paris, where the laudable examples of many brave men may stirre up thy minde to gallant actions, and hast likewise for thy Tutor and Pædagogue the learned

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Epistemon, who by his lively and vocal documents may instruct thee in the Arts and Sciences.

I intend, and will have it so, that thou learn the Languages perfectly: first of all, the Greek, as Quintilian will have it: secondly, the Latine; and then the Hebrew, for the holy Scripture-sake: and then the Chaldee and Arabick likewise, and that thou frame thy stile in Greek in imitation of Plato, and, for the Latine, after Cicero. Let there be no history which thou shalt not have ready in thy memory; unto the prosecuting of which designe, books of Cosmographie will be very conducible, and help thee much. Of the liberal Arts of Geometry, Arithmetick and Musick, I gave thee some taste when thou wert yet little, and not above five or six yeares old; proceed further in them, and learn the remainder if thou canst. As for Astronomy, study all the rules thereof, let passe neverthelesse, the divining and judicial Astrology, and the Art of Lullius, as being nothing else but plain abuses and vanities. As for the Civil Law, of that I would have thee to know the texts by heart, and then to conferre them with Philosophie.

Now in matter of the knowledge of the works of Nature, I would have thee to study that exactly, and that so there be no sea, river nor fountain, of which thou doest not know the fishes, all the fowles of the aire, all the several kindes of shrubs and trees, whether in forrests or orchards: all the sorts of herbes and flowers that grow upon the ground: all the various mettals that are hid within the bowels of the earth; together with all the diversity of precious stones, that are to be seen in the Orient and South parts of the world, let nothing of all these be hidden from thee. Then faile not most carefully to peruse the books of the Greek, Arabian and Latine Physicians, not despising the Talmudists and Cabalists; and by frequent Anatomies get thee the perfect knowledge of the other world, called the Microcosme, which is man: and at some houres of the day apply thy minde to the study of the holy Scriptures: first in Greek, the New Testament, with the Epistles of the Apostles; and then the Old Testament in Hebrew. In brief, let me see thee an Abysse, and bottomlesse pit of knowledge: for from hence forward, as thou growest great and becomest a man, thou must part from this tranquillity and rest of study, thou must learn chivalrie, warfare, and the exercises of the field, the better thereby to defend my house and our friends, and to succour and protect them at all their needs against the invasion and assaults of evil doers.

Furthermore, I will that very shortly thou try how much thou hast profited, which thou canst not better do, then by maintaining publickly Theses and Conclusions in all Arts, against all persons whatsoever, and by haunting the company of learned men, both at Paris and otherwhere. But because as the wise man Solomon saith, Wisdome entereth not into a malicious minde; and that knowledge without conscience is but the ruine of the soule, it behooveth thee to serve, to love, to feare God, and on him to cast all thy thoughts and all thy hope, and by faith formed in charity to cleave unto him, so that thou mayest never be separated from him by thy sins. Suspect the abuses of the world: set not thy heart upon vanity; for this life is transitory, but the Word of the Lord endureth for ever. Be serviceable to all thy neighbours, and love them as thy self: reverence thy Præceptors: shun the conversation of those whom thou desirest not to resemble, and receive not in vaine the graces which God hath bestowed upon thee: and when thou shalt see that thou hast attained to all the knowledge that is to be acquired in that part, return unto me, that I may see thee, and give thee my blessing before I die. My sonne, the peace and grace of our Lord be with thee. Amen.

From Utopia the 17 day of the moneth of March.

Thy father Gargantua.

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HE SEEMED TO HAVE BEEN A-FIGHTING WITH MASTIFFE-DOGS

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These letters being received and read, Pantagruel pluck't up his heart, took a fresh courage to him, and was inflamed with a desire to profit in his studies more then ever, so that if you had seen him, how he took paines, and how he advanced in learning, you would have said that the vivacity of his spirit amidst the books, was like a great fire amongst dry wood, so active it was, vigorous and indefatigable.

CHAPTER IX

How Pantagruel found Panurge, whom he loved all his Lifetime

ONE day as Pantagruel was taking a walk without the City, towards St. Antonies Abbey, discoursing and philosophating with his own servants and some other scholars, he met with a young man of very comely stature, and surpassing handsome in all the lineaments of his body, but in several parts thereof most pitifully wounded; in such bad equipage in matter of his apparel, which was but tatters and rags, and every way so far out of order, that he seemed to have been a fighting with mastiffe-dogs, from whose fury he had made an escape, or, to say better, he looked in the condition wherein he then was, like an Apple-gatherer of the countrey of Perche.

As farre off as Pantagruel saw him, he said to those that stood by: Do you see that man there, who is a coming hither upon the road from Charanton-bridge? by my faith, he is only poor in fortune; for I may assure you, that by his Physiognomie it appeareth, that nature hath extracted him from some rich and noble race, and that too much curiosity hath thrown him upon adventures, which possibly have reduced him to this indigence, want and penurie. Now as he was just amongst them, Pantagruel said unto him, Let me intreat you, (friend) that you may be pleased to stop here a little, and answer me to that which I shall ask you, and I am confident you will not think your time ill bestowed; for I have an extream desire, (according to my ability), to give you some supply in this distresse, wherein I see you are; because I do very much commiserate your case, which truly moves me to great pity; Therefore (my friend) tell me, who you are? whence you come? whither you go? what you desire? and what your name is? the companion answered him in the Dutch tongue, thus.

'Junker, Gott geb euch glück und heil zuvor. Lieber Junker, ich lasz euch wissen, das da ihr mich von fragt, ist ein arm und erbärmlich Ding, und wer viel darvon zu sagen, welches euch verdrüssig zu hören, und mir zu erzelen wer, wiewol die Poeten

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und Oratorn vorzeiten haben gesagt in ihren Sprüchen und Sentenzen, dasz die gedechtniss des Elends und Armuth vorlängst erlitten ist eine grosse Lust.' My friend (said Pantagruel,) I have no skill in that gibberish of yours; therefore, if you would have us to understand you, speak to us in some other language; then did the drole answer him thus.

'Albarildim gotfano dechmin brin alabo dordio falbroth ringuam albaras. Nin portzadikin almucatin milko prin alelmin en thoth dalheben ensouim: kuthim al dum alkatim nim broth dechoth porth min michais im endoth, pruch dalmaisoulum hol moth danfrihim lupaldas in voldemoth. Nin hur diavosth mnarbotim dalgousch palfrapin duch im' scoth pruch galeth dal chinon, min foulchrich al conin brutathen doth dal prin.' Do you understand none of this, said Pantagruel to the company? I beleeve (said Epistemon,) that this is the language of the Antipodes, and such a hard one that the devil himself knowes not what to make of it. Then, said Pantagruel, Gossip, I know not if the walls do comprehend the meaning of your words, but none of us here doth so much as understand one syllable of them. Then said my blade again.—

'Signor mio, voi vedete per essempio, che la cornamusa non suona mai, s'ella non ha il ventre pieno. Cosi io parimente non vi saprei contare le mie fortune, se prima il tribulato ventre non ha la solita refettione. Al quale è adviso che le mani et li denti habbiano perso il loro ordine naturale et del tutto annichilati.' To which Epistemon answered as much of the one as of the other, and nothing of either. Then said Panurge.

'My Lord, if the Generosity of your Mind be suitable to your Body, you would naturally have Pity of me. For Nature made us equal; But Fortune has exalted some, and other some has depressed. Nevertheless, tho' Virtue is despised, and worthy Men depressed; yet till the end none can be pronounced Happy.' Yet lesse said Pantagruel; then said my jollie Panurge.

'Jona andie guaussa goussy etan beharda er remedio beharde versela ysser landa. Anbat es otoy y es nausu ey nessassust gourray proposian ordine den. Non yssena bayta facheria egabe gen herassy badia sadassu noura assia. Aran hondavan gualde cydassu naydassuna. Estou oussyc eg vinan soury hien er darstura eguy harm. Genicoa plasar vadu.' Are you there (said Eudemon) Genicoa? to this (said Carpalin,) St. Trinian's rammer unstitch your bum, for I had almost understood it. Then answered Panurge.

'Prust frest frinst sorgdmand strochdi drhds pag brlelang Gravot Chavigny Pomardiere rusth pkaldracg Deviniere pres Nays. Couille kalmuch monach drupp del meupplist rincq drlnd dodelb up drent loch minc stz rinq jald de vins ders cordelis bur jocst stzampenards.' Do you speak Christian (said Epistemon) or the Buffoon language, otherwise called patelinois? Nay, it is the puzlatory tongue (said another) which some call Lanternois. Then said Panurge.

'Heere, ik en spreeke anders geen taele dan kersten taele: my dunkt noghtans, al en seg ik u niet een wordt, mynen noot verklaert genoegh wat ik begeere: geeft my uyt bermhertigheit yets waar van ik gevoet magh zyn.' To which answered Pantagruel, As much of that: then said Panurge.

'Sennor, de tanto hablar yo soy cansado, porque yo suplico a vuestra reverentia que mire a los preceptos evangelicos, para que ellos movàn vuestra reverentia a lo que es de conscientia; y si ellos non bastaren, para mouer vuestra reverentia a piedad, yo suplico que mire a la piedad natural, la qual yo creo que le movera como es de razon: y con esso non digo mas.' Truly, my friend, I doubt not but you can speak divers languages, but tell us that which you would have us to do for you in some tongue, which you conceive we may understand? Then said the companion.

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'Min Herre, endog ieg med ingen tunge talede, ligesom bærn, oc uskellige creatuure: Mine klædebon oc mit legoms magerhed uduiser alligeuel klarlig huad ting mig best behof gioris, som er sandelig mad oc dricke: Huorfor forbarme dig ofuer mig, oc befal at giue mig noguet, af huilcket ieg kand slyre min giæendis mage, ligeruiis som mand *Cerbero* en suppe forsetter: Saa skalt du lefue længe oc lycksalig.' I think really (said Eusthenes) that the Gothes spoke thus of old, and that, if it pleased God, we would all of us speak so with our tailes. Then again said Panurge.

'Adon, scalom lecha: im ischar harob hal hebdeca bimeherah thithen li kikar lehem: chanchat ub laah al Adonai cho nen ral.' To which answered Epistemon, At this time have I understood him very well; for it is the Hebrew tongue most rhetorically pronounced. Then again said the Gallant.

'Despota, tinyn panagathe, diati sy mi ouk artodotis? horas gar limo analiscomenon eme athlion, ka en to metaxy me ouk eleis oudamos, zetis de par emou ha ou chre. Ke homos philologi pantes homologousi tote logous te ke remata peritta hyparchin, opote pragma afto pasi delon esti. Entha gar anankei monon logi isin, hina pragmata (hon peri amphisbetoumen), me prosphoros epiphenete.' What? (said Carpalim) Pantagruels footman, it is Greek, I have understood him: and how? hast thou dwelt any while in Greece? Then said the drole again.

'Agonou dont oussys vous desdagnez algorou: nou den farou zamist vous mariston ulbrou, fousques voubrol tant bredaguez moupreton dengoulhoust, daguez daguez non cropys fost pardonnoflist nougrou. Agou paston tol nalprissys hourtou los echatonous, prou dhouquys, brol pany gou den bascrou noudous caguons goulfren goul oustaroppassou.' Methinks I understand him (said Pantagruel) for either it is the language of my countrey of Utopia, or sounds very like it: and as he was about to have begun some purpose, the companion said,

'Jam toties vos per sacra, perque deos deasque omnes obtestatus sum, ut si quæ vos pietas permovet, egestatem meam solaremini, nec hilum proficio clamans et ejulans. Sinite, quæso, sinite, viri impii, quo me fata vocant abire; nec ultra vanis vestris interpellationibus obtundatis, memores veteris illius adagii, quo venter famelicus auriculis carere dicitur.' Well, my friend, (said Pantagruel) but cannot you speak French? that I can do (Sir) very well, (said the companion,) God be thanked: it is my natural language and mother tongue, for I was borne and bred in my younger yeares in the garden of France, to wit, Touraine: Then (said Pantagruel) tell us what is your name, and from whence you are come; for, by my faith, I have already stamped in my minde such a deep impression of love towards you, that, if you will condescend unto my will, you shall not depart out of my company, and you and I shall make up another couple of friends, such as Æneas and Achates were; Sir (said the companion) my true and proper christen name is Panurge, and now I come out of Turkie, to which countrey I was carried away prisoner at that time, when they went to Metelin with a mischief: and willingly would I relate unto you my fortunes, which are more wonderful than those of Ulysses were: but seeing that it pleaseth you to retain me with you, I most heartily accept of the offer, protesting never to leave you, should you go to all the devils in hell; we shall have therefore more leisure at another time, and a fitter opportunity wherein to report them; for at this present I am in a very urgent necessity to feed, my teeth are sharp, my belly empty, my throat dry, and my stomack fierce and burning: all is ready, if you will but set me to work, it will be as good as a balsamum for sore eyes to see me gulch and raven it, for Gods sake, give order for it. Then Pantagruel commanded that they should carry him home, and provide him good store of victuals, which being done, he ate very well that evening, and (capon-like) went early to bed, then slept until dinner-time the next day, so that he made but three steps and one leap from the bed to the board.

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CHAPTER X

How Pantagruel judged so equitably of a Controversie, which was wonderfully obscure and difficult: that by Reason of his just Decree therein, he was reputed to have a most admirable Judgement

PANTAGRUEL, very well remembring his fathers letter and admonitions, would one day make trial of his knowledge. Thereupon in all the Carrefours, that is, throughout all the foure quarters, streets and corners of the City, he set up Conclusions to the number of nine thousand seven hundred sixty and foure, in all manner of learning, touching in them the hardest doubts that are in any science. And first of all, in the fodder-street he held dispute against all the Regents or Fellowes of Colledges, Artists or Masters of Arts, and Oratours, and did so gallantly, that he overthrew them, and set them all upon their tailes, he went afterwards to the Sorbone, where he maintained argument against all the Theologians or Divines, for the space of six weeks, from foure a clock in the morning until six in the evening, except an interval of two houres to refresh themselves, and take their repast: and at this were present the greatest part of the Lords of the Court, the Masters of Requests, Presidents, Counsellors, those of the Accompts, Secretaries, Advocates and others: as also the Sheriffes of the said town, with the Physicians and Professors of the canon-law; amongst which it is to be remarked, that the greatest part were stubborn jades, and in their opinions obstinate; but he took such course with them, that for all their Ergo's and fallacies, he put their backs to the wall, gravelled them in the deepest questions, and made it visibly appear to the world, that compared to him, they were but monkies, and a knot of mufled calves: Whereupon every body began to keep a bustling noise, and talk of his so marvellous knowledge, through all degrees of persons in both sexes, even to the very Laundresses, Brokers, Rostmeat-sellers, Penknife-makers and others, who, when he past along in the street, would say, This is he; in which he took delight, as Demosthenes the prince of Greek Oratours did, when an old crouching wife, pointing at him with her fingers, said, That is the man.

Now at this same very time there was a processe or suit in law, depending in Court between two great Lords, of which one was called my Lord Kissebreech, Plaintiffe of one side, and the other my Lord Suckfist, Defendant of the other; whose Controversie was so high and difficult in Law, that the Court of Parliament could make nothing of it. And therefore by the Commandment of the King there were assembled foure of the greatest and most learned of all the Parliaments of France, together with the great Councel, and all the principal Regents of the Universities, not only of France, but of England also and Italy, such as Jason, Philippus Decius, Petrus de Petronibus, and a rabble of other old Rabbinists: who being thus met together, after they had thereupon consulted for the space of six and fourty weeks, finding that they could not fasten their teeth in it, nor with such clearnesse understand the case, as that they might in any manner of way be able to right it, or take up the difference betwixt the two aforesaid Parties, it did so greviously vex them, that they most villanously conshit themselves for shame. In this great extremity, one amongst them named Du Douhait, the learnedst of all, and more expert and prudent then any of the rest, whilest one day they were at their wits end, all-to-be-dunced and philogro-

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THE PLAINTIFF

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bolized in their braines, said unto them: We have been here (my Masters,) a good long space without doing any thing else, then trifle away both our time and money, and can neverthelesse finde neither brim nor bottome in this matter; for the more we study about it, the lesse we understand therein, which is a great shame and disgrace to us, and a heavy burthen to our consciences; yea such, that in my opinion we shall not rid our selves of it without dishonour, unlesse we take some other course, for we do nothing but doat in our consultations.

See therefore what I have thought upon: you have heard much talking of that worthy personage named Master Pantagruel, who hath been found to be learned above the capacity of this present age, by the proofs he gave in those great disputations, which he held publickly aganist all men: my opinion is, that we send for him, to conferre with him about this businesse; for never any man will encompasse the bringing of it to an end, if he do it not.

Hereunto all the Counsellors and Doctors willingly agreed, and according to that their result having instantly sent for him, they intreated him to be pleased to canvass the processe, and sift it thoroughly, that after a deep search and narrow examination of all the points thereof, he might forthwith make the report unto them, such as he shall think good in true and legal knowledge: to this effect they delivered into his hands the bags wherein were the Writs and Pancarts concerning that suit, which for bulk and weight were almost enough to lade foure great couillard or stoned Asses; but Pantagruel said unto them, Are the two Lords, between whom this debate and processe is, yet living? It was answered him, Yes: To what a devil then (said he,) serve so many paultry heapes, and bundles of papers and copies which you give me? is it not better to heare their Controversie from their own mouthes, whilest they are face to face before us, then to reade these vile fopperies, which are nothing but trumperies, deceipts, diabolical cosenages of Cepola, pernicious slights and subversions of equity? for I am sure, that you, and all those thorough whose hands this processe hath past, have by your devices added what you could to it *pro et contra* in such sort, that although their difference perhaps was clear and easie enough to determine at first, you have obscured it, and made it more intricate, by the frivolous, sottish, unreasonable and foolish reasons and opinions of Accursius, Baldus, Bartolus, de Castro, de Imola, Hippolytus, Panormo, Bertachin, Alexander, Curtius, and those other old Mastiffs, who never understood the least law of the Pandects, they being but meer blockheads and great tithe-calvs, ignorant of all that which was needful for the understanding of the lawes; for (as it is most certain) they had not the knowledge either of the Greek or Latine tongue, but only of the Gothick or Barbarian; the lawes neverthelesse, were first taken from the Greeks, according to the testimony of Ulpian. *L. poster. de origine juris*, which we likewise may perceive by that all the lawes are full of Greek words and sentences: and then we finde that they are reduced into a Latine stile, the most elegant and ornate, that whole language is able to afford, without excepting that of any that ever wrote therein, nay, not of Salust, Varo, Cicero, Seneca, Titus Livius, nor Quintilian; how then could these old dotards be able to understand aright the text of the lawes, who never in their time had looked upon a good Latine book, as doth evidently enough appear by the rudenesse of their stile, which is fitter for a Chimney-sweeper, or for a Cook or a Scullion, than for a Jurisconsult and Doctor in the Lawes?

Furthermore, seeing the Lawes are excerpted out of the middle of moral and natural Philosophie, how should these fooles have understood it, that have, by G—, studied lesse in Philosophie then my Mule? in respect of humane learning, and the knowledge of Antiquities and History, they were truly laden with those faculties as a toad is with feathers. And yet of all this the Lawes are so full, that without it they

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cannot be understood, as I intend more fully to shew unto you in a peculiar Treatise, which on that purpose I am about to publish. Therefore if you will that I take any medling in this processe, first, cause all these papers to be burnt; secondly, make the two Gentlemen come personally before me; and afterwards, when I shall have heard them, I will tell you my opinion freely without any feignednes or dissimulation whatsoever.

Some amongst them did contradict this motion, as you know that in all companies there are more fooles then wise men, and that the greater part alwayes surmounts the better, as saith Titus Livius, in speaking of the Carthaginians: but the foresaid Du Douet held the contrary opinion, maintaining that Pantagruel had said well, and what was right, in affirming that these records, bills of inquest, replies, rejoinders exceptions, depositions, and other such diableries of truth-intangling Writs, were but Engines wherewith to overthrow justice, and unnecessarily to prolong such suits as did depend before them; and that therefore the devil would carry them all away to hell, if they did not take another course, and proceeded not in times coming according to the Prescripts of Evangelical and Philosophical equity. In fine, all the papers were burnt, and the two Gentlemen summoned and personally convented; at whose appearance before the Court, Pantagruel said unto them, Are you they, that have this great difference betwixt you? Yes, (my Lord) said they: Which of you (said Pantagruel,) is the Plaintiffe? It is I, said my Lord Kissebreech. Go to then, my friend, (said he) and relate your matter unto me from point to point, according to the real truth, or else (by cocks body), if I finde you to lie so much as in one word, I will make you shorter by the head, and take it from off your shoulders, to shew others by your example, that in justice and judgement men ought to speak nothing but the truth; therefore take heed you do not adde nor impare any thing in the Narration of your case. Begin.

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CHAPTER XI

How the Lords of Kissebreech and Suckfist did plead before Pantagruel without an Atturney

THEN began Kissebreech in manner as followeth: My Lord, it is true, that a good woman of my house carried egges to the market to sell: Be covered, Kissebreech, said Pantagruel: Thanks to you, my Lord, said the Lord Kissebreech; but to the purpose. There passed betwixt the two tropicks the summe of three pence towards the zenith and a halfpeny, forasmuch as the Riphæan mountaines had been that yeare opprest with a great sterility of counterfeit gudgions, and shewes without substance, by meanes of the babling tattle, and fond fibs, seditiously raised between the gibblegablers, and Accursian gibberish-mongers, for the rebellion of the Swissers, who had assembled themselves to the full number of the bum-bees, and myrmidons, to go a handsel-getting on the first day of the new yeare, at that very time when they gave brewis to the oxen, and deliver the key of the coales to the Countrey-girles, for serving in of the oates to the dogs. All the night long they did nothing else (keeping their hands still upon the pot) but dispatch both on foot and horseback, leaden-sealed Writs or letters, (to wit, Papal Commissions commonly called Bulls,) to stop the boats: for the Tailors and Seamsters would have made of the stollen shreds and clippings a goodly sagbut to cover the face of the Ocean, which then was great with childe of a potfull of cabbidge, according to the opinion of the hay-bundle-makers: but the physicians said, that by the Urine they could discern no manifest signe of the Bustards pace, nor how to eat double-tongued mattocks with mustard, unlesse the Lords and Gentlemen of the Court should be pleased to give by B.mol expresse command to the pox, not to run about any longer, in gleaning up of Coppersmiths and Tinkers; for the Jobernolls had already a pretty good beginning in their dance of the Brittish gig, called the *estrindore*, to a perfect diapason, with one foot in the fire, and their head in the middle, as good man Ragot was wont to say.

Ha (my masters,) God moderates all things, and disposeth of them at his pleasure, so that against unluckie fortune a Carter broke his frisking whip, which was all the winde-instrument he had: this was done at his return from the little paultry town, even then when Master Amtitus of Cresseplots was licentiated, and had past his degrees in all dullerie and blockishnesse, according to this sentence of the Canonists, *Beati Dunces, quoniam ipsi stumblaverunt.* But that which makes lent to be so high, by St. Fiacre of Bry, is for nothing else, but that the Pentecost never comes, but to my cost; yet on afore there, hoe, a little rain stills a great winde, and we must think so, seeing that the Serjeant hath propounded the matter so farre above my reach, that the Clerks and Secondaries could not with the benefit thereof lick their fingers feathered with gaunders, so orbicularly as they were wont in other things to do. And we do manifestly see, that every one acknowledgeth himself to be in the errour, wherewith another hath been charged, reserving only those cases whereby we are obliged to take an ocular inspection in a perspective glasse of these things, towards the place in the Chimney, where hangeth the signe of the wine of fourty girths, which have been alwayes accounted very necessary for the number of twenty pannels and pack-saddles of the bankrupt Protectionaries of five yeares respit;

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howsoever at least he that would not let flie the fowle before the Cheesecakes, ought in law to have discovered his reason why not, for the memory is often lost with a wayward shooing: Well, God keep Theobald Mitain from all danger. Then said Pantagruel, Hold there: Ho, my friend, soft and faire, speak at leisure, and soberly without putting your self in choler; I understand the case, go on. Now then (my Lord) said Kissebreech, the foresaid good woman, saying her gaudez and audi nos, could not cover her selfe with a treacherous backblow, ascending by the wounds and passions of the priviledges of the Universities, unlesse by the vertue of a warming-pan she had Angelically fomented every part of her body, in covering them with a hedge of garden-beds then giving in a swift unavoidable thrust very near to the place where they sell the old rags, whereof the Painters of Flanders make great use, when they are about neatly to clap on shoes on grashoppers, locusts, cigals, and such like flie-fowles, so strange to us, that I am wonderfully astonished why the world doth not lay, seeing it is so good to hatch.

Here the Lord of Suckfist would have interrupted him and spoken somewhat, whereupon Pantagruel said unto him, St! by St Antonies belly, doth it become thee to speak without command? I sweat here with the extremity of labour and exceeding toile I take to understand the proceeding of your mutual difference, and yet thou comest to trouble and disquiet me: peace, in the devils name, peace, thou shalt be permitted to speak thy belly full, when this man hath done, and no sooner. Go on, (said he) to Kissebreech, speak calmly, and do not over-heat your self with too much haste.

I perceiving then (said Kissebreech,) that the pragmatical sanction did make no mention of it, and that the holy Pope to every one gave liberty to fart at his own ease, if that the blankets had no streaks, wherein the liars were to be crossed with a ruffian-like crue: and the rain-bow being newly sharpened at Milan to bring forth larks, gave his full consent that the good woman should tread down the heel of the hipgut-pangs, by vertue of a solemn protestation put in by the little testiculated or codsted fishes, which to tell the truth, were at that time very necessary for understanding the syntax and construction of old boots. Therefore John Calfe, her Cosen gervais once removed with a log from the woodstack, very seriously advised her not to put her selfe into the hazard of quagswagging in the Lee, to be scowred with a buck of linnen clothes, till first she had kindled the paper: this counsel she laid hold on, because he desired her to take nothing, and throw out, for *Non de ponte vadit, qui cum sapientia cadit:* matters thus standing, seeing the Masters of the chamber of Accompts, or members of that Committee, did not fully agree amongst themselves in casting up the number of the Almanie whistles, whereof were framed those spectacles for Princes, which have been lately printed at Antwerp: I must needs think that it makes a bad return of the Writ, and that the adverse Party is not to be beleeved, *in sacer verbo dotis;* for that having a great desire to obey the pleasure of the King, I armed my self from toe to top with belly furniture, of the soles of good venison-pasties, to go see how my grape-gatherers and vintagers had pinked and cut full of small holes their high coped-caps, to lecher it the better, and play at in and in. And indeed the time was very dangerous in coming from the Faire, in so farre that many trained bowe-men were cast at the muster, and quite rejected, although the chimney-tops were high enough, according to the proportion of the windgalls in the legs of horses, or of the Malaunders, which in the esteem of expert Farriers is no better disease, or else the story of Ronypatifam, or Lamibaudichon, interpreted by some to be the tale of a tub, or of a roasted horse, savours of Apocrypha, and is not an authentick history; and by this means there was that yeare great abundance throughout all the countrey of Artois, of tawny buzzing beetles, to the no small profit

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THE LORD SUCKFIST PLEADED BEFORE PANTAGRUEL

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of the Gentlemen-great-stick-faggot-carriers, when they did eate without disdaining the cocklicranes, till their belly was like to crack with it again: as for my own part, such is my Christian charity towards my neighbours, that I could wish from my heart every one had as good a voice, it would make us play the better at the tennis and the baloon. And truly (my Lord) to expresse the real truth without dissimulation, I cannot but say, that those petty subtile devices, which are found out in the etymologizing of patins, would descend more easily into the river of Seine, to serve for ever at the Millars bridge upon the said water, as it was heretofore decreed by the King of the Canarrians, according to the sentence or judgement given thereupon, which is to be seen in the Registry and Records within the Clerks office of this house.

And therefore (my Lord) I do most humbly require, that by your Lordship there may be said and declared upon the case what is reasonable, with costs, damages, and interests. Then said Pantagruel, My friend, is this all you have to say? Kissebreech answered, Yes, (my Lord) for I have told all the *tu autem*, and have not varied at all upon mine honour in so much as one single word. You then, (said Pantagruel) my Lord of Suckfist, say what you will, and be brief, without omitting neverthelesse any thing that may serve to the purpose.

CHAPTER XII

How the Lord of Suckfist pleadea before Pantagruel

THEN began the Lord Suckfist in manner as followeth: My Lord, and you my masters, if the iniquity of men were as easily seene in categoricall judgement, as we can discerne flies in a milk-pot, the worlds four oxen had not beene so eaten up with Rats, nor had so many eares upon the earth beene nibled away so scurvily; for although all that my adversary hath spoken be of a very soft and downy truth, in so much as concernes the Letter and History of the factum: yet neverthelesse the crafty slights, cunning subtilties, slie cozenages, and little troubling intanglements are hid under the Rose-pot, the common cloak and cover of all fraudulent deceits.

Should I endure, that, when I am eating my pottage equall with the best, and that without either thinking or speaking any manner of ill, they rudely come to vexe, trouble, and perplex my braines with that antick Proverb, which saith,

Who in his pottage-eating drinks will not
When he is dead and buried, see one jot.

And good Lady, how many great Captaines have we seen in the day of battel, when in open field the Sacrament was distributed in lunchions of the sanctified bread of the Confraternity, the more honestly to nod their heads, play on the lute, and crack with their tailes, to make pretty little platforme leaps, in keeping level by the ground: but now the world is unshackled from the corners of the packs of Leycester. One flies out lewdly and becomes debauch't, another likewise five, four and two, and that at such randome, that, if the Court take not some course therein, it will make as bad a season in matter of gleaning this yeare, as ever it made, or it will make goblets. If any poor creature go to the stoves to illuminate his muzzle with a Cowshard, or to buy winter-boots, and that the Serjeants passing by, or those of

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the watch, happen to receive the decoction of a clystere, or the fecal matter of a close-stool, upon their rustling-wrangling-clutter-keeping masterships, should any because of that make bold to clip the shillings and testers, and fry the wooden dishes? sometimes, when we think one thing, God does another; and, when the Sunne is wholly set, all beasts are in the shade: let me never be beleeved again, if I do not gallantly prove it by several people that have seen the light of the day.

In the yeare thirty and six, buying a Dutch curtail, which was a middle sized horse, both high and short, of a wool good enough, and died in graine, as the Goldsmiths assured me, although the Notarie put an etc. in it; I told really, that I was not a Clerk of so much learning as to snatch at the Moon with my teeth; but as for the Butter-firkin, where Vulcanian deeds and evidences were sealed, the rumour was, and the report thereof went currant, that salt-beefe will make one finde the way to the wine without a candle, though it were hid in the bottom of a Colliers sack, and that with his drawers on he were mounted on a barbed horse furnished with a fronstal, and such armes, thighs, and leg-pieces as are requisite for the well frying and broyling of a swaggering sawcinesse. Here is a sheeps head, and it is well they make a proverb of this, that it is good to see black Cowes in bûrnt wood, when one attains to the enjoyment of his love. I had a consultation upon this point with my Masters the Clerks, who for resolution concluded in frisesomorum, that there is nothing like to mowing in the summer, and sweeping clean away in water, well garnished with paper, ink, pens and penknives of Lyons upon the river of Rosne, dolopym dolopof, tarabin tarabas, tut, prut, pish: for incontinently after that armour begins to smell of garlick, the rust will go near to eat the liver, not of him that weares it, and then do they nothing else but withstand others courses, and wryneckedly set up their bristles 'gainst one another, in lightly passing over their afternoons sleep, and this is that which maketh salt so dear. My Lords, beleeve not, when the said good woman had with bird-lime caught the shovelar fowle, the better before a Serjeants witnesse, to deliver the younger sons portion to him, that the sheeps pluck, or hogs haslet, did dodge and shrink back in the Usurers purses, or that there could be any thing better to preserve one from the Cannibals, then to take a rope of onions, knit with three hundred turneps, and a little of a Calves Chaldern of the best allay that the Alchymists have provided, and that they daub and do over with clay, as also calcinate and burne to dust these pantoffles, muf in muf out, mouflin mouflard, with the fine sauce of the juice of the rabble rout, whilest they hide themselves in some petty moldwarphole, saving alwayes the little slices of bacon. Now if the dice will not favour you with any other throw but ambesace, and the chance of three at the great end, mark well the ace, then take me your dame, settle her in a corner of the bed, and whisk me her up drilletrille, there, there, toureloura la la; which when you have done, take a hearty draught of the best, *despicando grenovillibus*, in despight of the frogs, whose faire course bebuskined stockins shall be set apart for the little green geese, or mued goslings, which, fatned in a coope, take delight to sport themselves at the wagtaile game, waiting for the beating of the mettal, and heating of the waxe by the slavering drivellers of consolation.

Very true it is, that the foure oxen which are in debate, and whereof mention was made, were somewhat short in memory: neverthelesse, to understand the gamme aright, they feared neither the Cormorant nor Mallard of Savoy, which put the good people of my countrey in great hope, that their children sometime should become very skilful in Algorisme; therefore is it, that by a law rubrick and special sentence thereof, that we cannot faile to take the wolfe, if we make our hedges higher then the wind-mill, whereof somewhat was spoken by the Plaintiffe. But the great Devil did

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envie it, and by that means put the high Dutches farre behinde, who played the devils in swilling down and tipling at the good liquour, trink, meen herr, trink, trink, by two of my table men in the corner-point I have gained the lurch; for it is not probable, nor is there any appearance of truth in this saying, that at Paris upon a little bridge the hen is proportionable; and were they as copped and high-crested as marish whoops, if veritably they did not sacrifice the Printers pumpet-balls at Moreb, with a new edge set upon them by text letters, or those of a swift-writing hand, it is all one to me, so that the head-band of the book breed not moths or wormes in it. And put the case, that at the coupling together of the buck-hounds, the little puppies should have waxed proud before the Notarie could have given an account of the serving of his Writ by the Cabalistick Art, it will necessarily follow (under correction of the better judgement of the Court,) that six acres of medow ground of the greatest breadth will make three butts of fine ink, without paying ready money; considering that at the Funeral of King Charles, we might have had the fathom in open market for one and two, that is, deuce ace: this I may affirm with a safe conscience, upon my oath of wooll.

And I see ordinarily in all good bagpipes, that when they go to the counterfeiting of the chirping of small birds, by swinging a broom three times about a chimney, and putting his name upon record, they do nothing but bend a Crossebowe backward, and winde a horne, if perhaps it be too hot, and that by making it fast to a rope he was to draw, immediately after the sight of the letters, the Cowes were restored to him. Such another sentence after the homeliest manner was pronounced in the seventeenth yeare, because of the bad government of Louzefougarouse, whereunto it may please the Court to have regard. I desire to be rightly understood; for truly I say not, but that in all equity, and with an upright conscience, those may very well be dispossest, who drink holy water, as one would do a weavers shuttle, whereof suppositories are made to those that will not resigne, but on the termes of ell and tell, and giving of one thing for another. *Tunc* (my Lords) *quid juris pro minoribus?* for the common custom of the Salick law is such, that the first incendiarie or fire-brand of sedition, that flayes the Cow, and wipes his nose in a full consort of musick, without blowing in the Coblers stitches, should in the time of the night-mare sublimate the penury of his member by mosse gathered when people are like to foundre themselves at the messe at midnight, to give the estrapade to these white-wines of Anjou, that do the feat of the leg in lifting it (by horsemen called the Gambetta,) and that neck to neck, after the fashion of Britanie, concluding as before with costs, damages and interests.

After that the Lord of Suckfist had ended, Pantagruel said to the Lord of Kissebreech, My friend, have you a minde to make any reply to what is said? No, (my Lord) answered Kissebreech; for I have spoke all I intended, and nothing but the truth, therefore put an end for Gods sake to our difference, for we are here at great charge.

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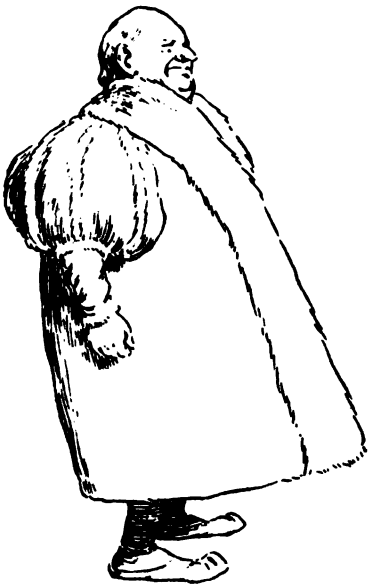

CHAPTER XIII

How Pantagruel gave Judgement upon the Difference of the two Lords

THEN Pantagruel rising up, assembled all the Presidents, Counsellors and Doctors that were there, and said unto them: Come now (my Masters) you have heard (*vivæ vocis oraculo*) the Controversie that is in question; what do you think of it? They answered him, We have indeed heard it, but have not understood the devil so much as one circumstance of the case; and therefore we beseech you, *unâ voce*, and in courtesie request you, that you would give sentence as you think good, and, *ex nunc prout ex tunc*, we are satisfied with it, and do ratifie it with our full consents: Well, my Masters (said Pantagruel) seeing you are so well pleased, I will do it: but I do not truly finde the case so difficult as you make it: your paragraph *Caton*: the law *Frater*, the law *Gallus*, the law *Quinque pedum*, the law *Vinum*, the law *Si Dominus*, the law *Mater*, the law *Mulier bona*, the law *Si quis*, the law *Pomponius*, the law *Fundi*, the law *Emptor*, the law *Prætor*, the law *Venditor*, and a great many others, are farre more intricate in my opinion. After he had spoke this, he walked a turn or two about the hall, plodding very profoundly, as one may think; for he did groan like an Asse, whilest they girth him too hard, with the very intensiveness of considering how he was bound in conscience to do right to both parties, without varying or accepting of persons. Then he returned, sate down, and began to pronounce sentence as followeth.

Having seen, heard, calculated and well considered of the difference between the Lords of Kissebreech and Suckfist, the Court saith unto them, that in regard of the sudden quaking, shivering and hoarinesse of the flickermouse, bravely declining from the estival soltice, to attempt by private means the surprisal of toyish trifles in those, who are a little unwell for having taken a draught too much, through the lewd demeanour and vexation of the beetles, that inhabit the diarodal climate of an hypocritical Ape on horseback, bending a Crossebowe backwards. The Plaintiffe

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truly had just cause to calfet, or with Ockam, to stop the chinks of the gallion, which the good woman blew up with winde, having one foot shod and the other bare, reimbursing and restoring to him, low and stiffe in his conscience, as many bladder-nuts and wilde pistaches as there is of haire in eighteen Cowes, with as much for the embroiderer, and so much for that. He is likewise declared innocent of the case priviledged from the Knapdardies, into the danger whereof it was thought he had incurred; because he could not jocundly and with fulnesse of freedom untrusse and dung, by the decision of a paire of gloves perfumed with the sent of bum-gunshot, at the walnut-tree taper, as is usual in his countrey of Mirebalois. Slacking therefore the top-saile, and letting go the boulin with the brazen bullets, wherewith the Mariners did by way of protestation bake in paste-meat, great store of pulse interquilted with the dormouse, whose hawks bells were made with a puntinaria, after the manner of Hungary or Flanders lace, and which his brother in law carried in a Panier, lying near to three chevrons or bordered gueules, whilest he was clean out of heart, drooping and crest-fallen by the too narrow sifting, canvassing, and curious examining of the matter, in the angularly doghole of nastie scoundrels, from whence we shoot at the vermiformal popingay with the flap made of a foxtaile.

But in that he chargeth the Defendant, that he was a botcher, cheese-eater, and trimmer of mans flesh imbalmed, which in the arsiversie swagfall tumble was not found true, as by the Defendant was very well discussed.

The Court therefore doth condemn and amerce him in three porringers of curds, well cemented and closed together, shining like pearles, and Codpieced after the fashion of the Countrey, to be payed unto the said Defendant about the middle of August in May: but, on the other part the Defendant shall be bound to furnish him with hay and stubble, for stopping the caltrops of his throat, troubled and impul-regafized, with gabardines garbeled shufflingly, and friends as before, without costs and for cause.

Which sentence being pronounced, the two Parties departed both contented with the decree, which was a thing almost incredible; for it never came to passe since the great rain, nor shall the like occur in thirteen jubilees hereafter, that two Parties, contradictorily contending in judgment, be equally satisfied and well pleased with the definitive sentence. As for the Counsellors, and other Doctors in the law, that were there present, they were all so ravished with admiration at the more then humane wisdom of Pantagruel, which they did most clearly perceive to be in him, by his so accurate decision of this so difficult and thornie cause, that their spirits, with the extremity of the rapture, being elevated above the pitch of actuating the organs of the body, they fell into a trance and sudden extasie, wherein they stayed for the space of three long houres, and had been so as yet in that condition, had not some good people fetched store of vinegar and rose-water, to bring them again unto their former sense and understanding, for the which God be praised every where: And so be it.

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CHAPTER XIV

How Panurge relatea the Manner how he escaped out of the Hands of the Turks

THE great wit and judgement of Pantagruel, was immediately after this made known unto all the world, by setting forth his praises in print, and putting upon record this late wonderful proof he hath given thereof amongst the Rolls of the Crown, and Registers of the Palace, in such sort, that every body began to say, that Solomon, who by a probable guesse only, without any further certainty, caused the childe to be delivered to its own mother, shewed never in his time such a Masterpiece of wisdom, as the good Pantagruel hath done; happy are we therefore that have him in our Countrey. And indeed they would have made him thereupon Master of the Requests, and President in the Court: but he refused all, very graciously thanking them for their offer, for (said he) there is too much slavery in these offices, and very hardly can they be saved that do exercise them, considering the great corruption that is amongst men: which makes me beleeve, if the empty seats of Angels be not fil'd with other kind of people then those, we shall not have the final judgement these seven thousand sixty and seven jubilees yet to come, and so Cusanus will be deceived in his conjecture: Remember that I have told you of it, and given you faire advertisement in time and place convenient.

But if you have any hogsheads of good wine, I willingly will accept of a present of that, which they very heartily did do, in sending him of the best that was in the City, and he drank reasonably well, but poor Panurge bibbed and bowsed of it most villainously, for he was as dry as a red-herring, as lean as a rake, and like a poor, lank, slender cat, walked gingerly as if he had trod upon egges: so that by some one being admonished, in the midst of his draught of a large deep bowle, full of excellent Claret, with these words, Faire and softly, Gossip, you suck up as if you were mad; I give thee to the devil, (said he) thou hast not found here thy little tipling sippers of Paris, that drink no more then the little bird called a spink or chaffinch, and never take in their beak ful of liquour, till they be bobbed on the tailes after the manner of the sparrows. O companion, if I could mount up as well as I can get down, I had been long ere this above the sphere of the Moon with Empedocles. But I cannot tell what a devil this meanes. This wine is so good and delicious, that the more I drink thereof, the more I am athirst; I beleeve that the shadow of my Master Pantagruel engendereth the altered and thirsty men, as the Moon doth the catarres and defluxions; at which word the company began to laugh: which Pantagruel perceiving, said, Panurge, What is that which moves you to laugh so? Sir, said he, I was telling them that these devillish Turks are very unhappy, in that they never drink one drop of wine, and that though there were no other harme in all Mahomets Alcoran, yet for this one base point of abstinence from wine, which therein is commanded, I would not submit my self unto their law. But now tell me, (said Pantagruel) how you escaped out of their hands. By G—, Sir, said Panurge, I will not lie to you in one word.

The rascally Turks had broached me upon a spit all larded like a rabbet, (for I was so dry and meagre, that otherwise, of my flesh they would have made but very bad meat) and in this manner began to rost me alive. As they were thus roasting me, I recommended my self unto the divine grace, having in my minde the

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good St. Lawrence, and alwayes hoped in God that he would deliver me out of this torment, which came to passe, and that very strangely; for as I did commit my self with all my heart unto God, crying, Lord God, help me, Lord God, save me, Lord God, take me out of this paine and hellish torture, wherein these traiterous dogs detain me for my sincerity in the maintenance of thy law: the roster or turn-spit fell asleep by the divine will, or else by the vertue of some good Mercury, who cunningly brought Argus into a sleep for all his hundred eyes: when I saw that he did no longer turne me in roasting, I looked upon him, and perceived that he was fast asleep, then took I up in my teeth a firebrand by the end where it was not burnt, and cast it into the lap of my roaster, and another did I throw as well as I could under a field-couche, that was placed near to the chimney, wherein was the straw-bed of my Master turn-spit; presently the fire took hold in the straw, and from the straw to the bed, and from the bed to the loft, which was planked and seeled with firre, after the fashion of the foot of a lamp: but the best was, that the fire which I had cast into the lap of my paultry roaster burnt all his groine, and was beginning to seize upon his cullions, when he became sensible of the danger, for his smelling was not so bad, but that he felt it sooner than he could have seen day-light: then suddenly getting up, and in a great amazement running to the window, he cried out to the streets as high as he could, *dal baroth, dal baroth, dal baroth*, which is as much to say as, Fire, fire, fire: incontinently turning about, he came streight towards me, to throw me quite into the fire, and to that effect had already cut the ropes, wherewith my hands were tied, and was undoing the cords from off my feet, when the Master of the house hearing him cry, Fire, and smelling the smoke from the very street where he was walking with some other Baashaws and Mustaphaes, ran with all the speed he had to save what he could, and to carry away his Jewels; yet such was his rage (before he could well resolve how to go about it,) that he caught the broach whereon I was spitted, and therewith killed my roaster stark dead, of which wound he died there for want of government or otherwise; for he ran him in with the spit a little above the navel, towards the right flank, till he pierced the third lappet of his liver, and, the blow slanting upwards from the midriffe or diaphragme, through which it had made penetration, the spit passed athwart the pericardium, or capsule of his heart, and came out above at his shoulders, betwixt the spondyls or turning joints of the chine of the back, and the left homoplat, which we call the shoulder-blade.

True it is, (for I will not lie,) that, in drawing the spit out of my body, I fell to the ground near unto the Andirons, and so by the fall took some hurt, which indeed had been greater, but that the lardons, or little slices of bacon, wherewith I was stuck, kept off the blow. My Baashaw then seeing the case to be desperate, his house burnt without remission, and all his goods lost, gave himselfe over unto all the devils in hell, calling upon some of them by their names, Gringoth, Astaroth, Rappalus, and Gribouillis, nine several times, which when I saw, I had above six pence worth of feare, dreading that the devils would come even then to carry away this foole, and seeing me so near him would perhaps snatch me up too: I am already (thought I) halfe rosted, and my lardons will be the cause of my mischief; for these devils are very lickorous of lardons, according to the authority which you have of the Philosopher Jamblicus, and Murmault, in the Apology of Bossutis, adulterated *pro magistros nostros*: but for my better security I made the signe of the Crosse; crying, *Hageos, athanatos, ho theos*, and none came: at which my rogue Baashaw being very much aggrieved, would in transpiercing his heart with my spit have killed himself; and to that purpose had set it against his breast, but it could not enter, because it was not sharp enough; whereupon I perceiving that he was not like to work upon his body the effect which he intended, although he did not spare all the force he had to thrust

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it forward, came up to him and said, Master Bugrino, thou dost here but trifle away thy time, or rashly lose it, for thou wilt never kill thy self thus as thou doest: well thou mayest hurt or bruise somewhat within thee, so as to make thee languish all thy life-time most pitifully amongst the hands of the Chirurgions; but if thou wilt be counselled by me, I will kill thee clear out-right, so that thou shalt not so much as feel it, and trust me, for I have killed a great many others, who have found themselves very well after it: Ha, my friend, said he, I prethee do so, and for thy paines I will give thee my Codpiece; take, here it is, there are six hundred Seraphs in it, and some fine Diamonds, and most excellent Rubies. And where are they (said Epistemon?) By St. John (said Panurge) they are a good way hence, if they alwayes keep going: but where is the last yeares snow? this was the greatest care that Villon the Parisien Poet took. Make an end (said Pantagruel) that we may know how thou didst dresse thy Baashaw: By the faith of an honest man (said Panurge) I do not lie in one word. I swadled him in a scurvie swathel-binding, which I found lying there half burnt, and with my cords tied him royster-like both hand and foot, in such sort that he was not able to winse; then past my spit thorough his throat, and hanged him thereon, fastening the end thereof at two great hooks or cramp-irons, upon which they did hang their Halberds; and then kindling a faire fire under him, did flame you up my Milourt, as they use to do dry herrings in a chimney: with this, taking his budget, and a little javelin that was upon the foresaid hooks, I ran away a faire gallop-rake, and God he knows how I did smell my shoulder of mutton.

When I was come down into the street, I found every body come to put out the fire with store of water, and seeing me so halfe-roasted, they did naturally pity my case, and threw all their water upon me, which by a most joyful refreshing of me, did me very much good: then did they present me with some victuals, but I could not eat much, because they gave me nothing to drink but water after their fashion. Other hurt they did me none, only one little villainous Turkie knobbreasted rogue came thiefteously to snatch away some of my lardons, but I gave him such a sturdie thump and sound rap on the fingers with all the weight of my javelin, that he came no more the second time. Shortly after this, there came towards me a pretty young Corinthian wench, who brought me a box full of Conserves, of round Mirabolan plums, called Emblicks, and looked upon my poor Robin with an eye of great compassion, as it was flea-bitten and pinked with the sparkles of the fire from whence it came, for it reached no further in length, (beleeve me) then my knees; but note, that this roasting cured me entirely of a Sciatick, whereunto I had been subject above seven yeares before, upon that side, which my roaster, by falling asleep, suffered to be burnt.

Now whilest they were thus busie about me, the fire triumphed, never ask, How? for it took hold on above two thousand houses, which one of them espying cried out, saying, By Mahooms belly, all the City is on fire, and we do neverthelesse stand gazing here, without offering to make any relief: upon this every one ran to save his own; for my part, I took my way towards the gate. When I was got upon the knap of a little hillock, not farre off, I turned me about as did Lots wife, and, looking back, saw all the City burning in a faire fire, whereat I was so glad, that I had almost beshit my selfe for joy: but God punished me well for it: How? said Pantagruel: Thus, said Panurge; for when with pleasure I beheld this jolly fire, jesting with my self, and saying, Ha! poor flies, ha! poor mice, you will have a bad winter of it this yeare, the fire is in your reeks, it is in your bed-straw,—out came more then six, yea more then thirteen hundred and eleven dogs great and small, altogether out of the town, flying away from the fire; at the first approach they ran all upon me, being carried on by the sent of my leacherous half-roasted flesh, and had even then

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devoured me in a trice, if my good Angel had not well inspired me with the instruction of a remedy, very sovereign against the tooth-ache. And wherefore (said Pantagruel) wert thou afraid of the toothache, or paine of the teeth? wert thou not cured of thy rheumes? By Palme-sunday, (said Panurge) is there any greater pain of the teeth, then when the dogs have you by the legs? But on a sudden (as my good angel directed me) I thought upon my lardons, and threw them into the midst of the field amongst them: then did the dogs run, and fight with one another at faire teeth, which should have the lardons: by this means they left me, and I left them also bustling with, and hairing one another. Thus did I escape frolick and lively, grammercie roastmeat and cookery.

CHAPTER XV

How Panurge shewed a very new Way to build the Walls of Paris

PANTAGRUEL one day to refresh himself of his study, went a walking towards St. Marcels suburbs, to see the extravagancie of the Gobeline building, and to taste of their spiced bread. Panurge was with him, having alwayes a flaggon under his gown, and a good slice of a gammon of bacon; for without this he never went, saying, that it was as a Yeoman of the guard to him, to preserve his body from harme. Other sword carried he none; and when Pantagruel would have given him one, he answered, that he needed none, for that it would but heat his milt. Yea, but (said Epistemon) if thou shouldest be set upon, how wouldest thou defend thy self? With great buskinades or brodkin blowes, answered he, provided thursts were forbidden. At their return, Panurge considered the walls of the City of Paris, and in derision said to Pantagruel, See what faire walls here are! O how strong they are, and well fitted to keep geese in a mue or coop to fatten them! by my beard they are competently scurvie for such a City as this is; for a Cow with one fart would go near to overthrow above six fathoms of them. O my friend (said Pantagruel) doest thou know what Agesilaus said, when he was asked, Why the great city of Lacedemon was not inclosed with walls? Lo here (said he) the walls of the City, in shewing them the inhabitants and Citizens thereof, so strong, so well armed, and so expert in military discipline; signifying thereby, that there is no wall but of bones, and that Towns and Cities cannot have a surer wall, nor better fortification, then the prowesse and vertue of the Citizens and Inhabitants; so is this City so strong, by the great number of warlike people that are in it, that they care not for making any other walls. Besides, whosoever would go about to wall it, as Strasbourg, Orleans, or Ferrara, would finde it almost impossible, the cost and charges would be so excessive. Yea, but (said Panurge) it is good, neverthelesse, to have an out-side of stone, when we are invaded by our enemies, were it but to ask, Who is below there? As for the

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enormous expence, which you say would be needful for undertaking the great work of walling this City about, if the Gentlemen of the Town will be pleased to give me a good rough cup of wine, I will shew them a pretty, strange and new way, how they may build them good cheap. How (said Pantagruel?) Do not speak of it then (answered Panurge,) and I will tell it you. I see that the sine quo nons, kallibistris, or contrapunctums of the women of this Countrey are better cheap then stones: of them should the walls be built, ranging them in good symmetrie by the rules of Architecture, and placing the largest in the first ranks, then sloping downwards ridgewayes, like the back of an Asse. The middle sized ones must be ranked next, and last of all the least and smallest. This done, there must be a fine little interlacing of them, like points of Diamonds, as is to be seen in the great Tower of Bourges, with a like number of the nudinnudo's, nilnisistando's, and stiffe bracmards, that dwell in amongst the claustral Codpieces. What devil were able to overthrow such walls? there is no metal like it to resist blowes, in so farre that if culverin-shot should come to grease upon it, you would incontinently see distill from thence the blessed fruit of the great pox, as small as raine: beware in the name of the devils, and hold off; furthermore, no thunderbolt or lightning would fall upon it, for why? they are all either blest or consecrated: I see but one inconveniency in it: Ho, ho, ha, ha, ha! (said Pantagruel,) and what is that? It is, that the flies would be so lickorish of them, that you would wonder, and would quickly gather there together, and there leave their ordure and excretions, and so all the work would be spoiled. But see how that would be remedied, they must be wiped and made rid of the flies with faire fox-tailes, or good great viedazes (which are asse-pizzles) of Provence. And to this purpose I will tell you (as we go to supper,) a brave example set down by *Frater Lubinus libro de compotationibus mendicantium*; in the time that the beasts did speak, which is not yet three dayes since. A poor Lion, walking through the forrest of Bieure, and saying his own little private devotions, past under a tree, where there was a roguish Collier gotten up to cut down wood, who seeing the lion, cast his hatchet at him, and wounded him enormously in one of his legs, whereupon the lion halting, he so long toiled and turmoiled himself in roaming up and down the forrest to finde helpe, that at last he met with a Carpenter, who willingly look't upon his wound, cleansed it as well as he could, and filled it with mosse, telling him that he must wipe his wound well, that the flies might not do their excrements in it, whilest he should go search for some yarrow or millefoile, commonly called the Carpenters herbe. The Lion, being thus healed, walked along in the forrest, at what time a sempiternous Crone and old Hag was picking up and gathering some sticks in the said forrest, who seeing the lion coming towards her, for feare fell down backwards, in such sort, that the winde blew up her gown, coats and smock, even as farre as above her shoulders; which the lion perceiving, for pity ran to see whether she had taken any hurt by the fall, and thereupon considering her how do you call it said, O poor woman, who hath thus wounded thee? which words when he had spoken, he espied a fox, whom he called to come to him, saying, Gossip Renard, hau, hither, hither, and for cause: when the fox was come, he said unto him, My gossip and friend, they have hurt this good woman here between the legs most villainously, and there is a manifest solution of continuity, see how great a wound it is, even from the taile up to the navel, in measure foure, nay full five handfulls and a half: this is the blow of an hatchet, I doubt me it is an old wound, and therefore that the flies may not get into it, wipe it lustily well and hard, I prethy, both within and without; thou hast a good taile, and long, wipe, my friend, wipe, I beseech thee, and in the mean while I will go get some mosse to put into it; for thus ought we to succour and help one another, wipe it hard, thus, my friend, wipe it well, for this wound must be often wiped, otherwise the

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WAS PICKING UP AND GATHERING SOME STICKS IN THE SAID FORREST

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Party cannot be at ease: go to, wipe well, my little gossip, wipe, God hath furnished thee with a taile, thou hast a long one, and of a bignesse proportionable, wipe hard, and be not weary. A good wiper, who, in wiping continually, wipeth with his wipard, by wasps shall never be wounded: wipe, my pretty minion, wipe, my little bullie, I will not stay long. Then went he to get store of mosse; and, when he was a little way off, he cried out in speaking to the fox thus, Wipe well still, gossip, wipe, and let it never grieve thee to wipe well, my little gossip, I will put thee into service to be wiper to Don Pedro de Castille, wipe, only wipe, and no more. The poor fox wiped as hard as he could, here and there, within and without; but the false old trot did so fizzle and fist, that she stunk like a hundred devils, which put the poor fox to a great deal of ill ease, for he knew not to what side to turn himself, to escape the unsavoury perfume of this old womans postern blasts, and whilest to that effect he was shifting hither and thither, without knowing how to shun the annoyance of those unwholesom gusts, he saw that behinde there was yet another hole, not so great as that which he did wipe, out of which came this filthy and infectious aire. The Lion at last returned, bringing with him of mosse more then eighteen packs would hold, and began to put into the wound, with a staffe which he had provided for that purpose, and had already put in full sixteen packs and a half, at which he was amazed: What a devil? (said he) this wound is very deep, it would hold above two cart-loads of mosse. The fox perceiving this, said unto the Lion, O gossip Lion, my friend, I pray thee, do not put in all thy mosse there, keep somewhat, for there is yet here another little hole, that stinks like five hundred devils; I am almost choaked with the smell thereof, it is so pestiferous and impoisoning.

Thus must these walls be kept from the flies, and wages allowed to some for wiping of them. Then said Pantagruel, How dost thou know that the privy parts of women are at such a cheap rate? for in this City there are many vertuous, honest and chaste women besides the maids: *Et ubi prenus*, said Panurge? I will give you my opinion of it, and that upon certain and assured knowledge. I do not brag that I have bumbasted four hundred and seventeen, since I came into this City, though it be but nine dayes ago: but this very morning I met with a good fellow, who in a wallet, such as Æsops was, carried two little girles of two or three yeares old at the most, one before, and the other behinde: he demanded almes of me, but I made him answer, that I had more cods then pence; afterwards I asked him, Good man, these two girles, are they maids? Brother, said he, I have carried them thus these two yeares, and in regard of her that is before, whom I see continually, in my opinion she is a Virgin, neverthelesse I will not put my finger in the fire for it; as for her that is behinde, doubtlesse I can say nothing. Indeed (said Pantagruel) thou art a gentile companion, I will have thee to be apparelled in my livery, and therefore caused him to be clothed most gallantly according to the fashion that then was, only that Panurge would have the Codpiece of his breeches three foot long, and in shape square, not round, which was done, and was well worth the seeing. Oftentimes was he wont to say, that the world had not yet known the emolument and utility that is in wearing great Codpieces; but time would one day teach it them, as all things have been invented in time. God keep from hurt (said he) the good fellow whose long Codpiece or Braguet hath saved his life: God keep from hurt him, whose long Braguet hath been worth to him in one day, one hundred threescore thousand and nine Crowns! God keep from hurt him, who by his long Braguet hath saved a whole City from dying by famine. And by G— I will make a book of the commodity of long Braguets, when I shall have more leisure. And indeed he composed a faire great book with figures, but it is not printed as yet that I know of.

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CHAPTER XVI

Of the Qualities and Conditions of Panurge

PANURGE was of a middle stature, not too high, nor too low, and had somewhat an Aquiline nose, made like the handle of a rasor: he was at that time five and thirty years old or thereabouts, fine to gild like a leaden dagger; for he was a notable cheater and cony-catcher, he was a very gallant and proper man of his person, only that he was a little leacherous, and naturally subject to a kinde of disease, which at that time they called lack of money: it is an incomparable grief, yet, notwithstanding he had three-score and three tricks to come by it at his need, of which the most honourable and most ordinary was in manner of thieving, secret purloining and filching; for he was a wicked lewd rogue, a cosener, drinker, royster, rover, and a very dissolute and debautch'd fellow, if there were any in Paris; otherwise, and in all matters else, the best and most vertuous man in the world; and he was still contriving some plot, and devising mischief against the Serjeants and the watch.

At one time he assembled three or foure especial good hacksters and roaring boyes, made them in the evening drink like Templers, afterwards led them till they came under St. Genevieve, or about the Colledge of Navarre, and at the houre that the watch was coming up that way, which he knew by putting his sword upon the pavement, and his eare by it, and, when he heard his sword shake, it was an infallible signe that the watch was near at that instant: then he and his companions took a tumbrel or dung-cart, and gave it the brangle, hurling it with all their force down the hill, and so overthrew all the poor watchmen like pigs, and then ran away upon the other side; for in lesse then two dayes he knew all the streets, lanes and turnings in Paris, as well as his *Deus det.*

At another time he made in some faire place, where the said watch was to passe, a traine of gun-powder, and, at the very instant that they went along, set fire to it, and then made himself sport to see what good grace they had in running away, thinking that St. Antonies fire had caught them by the legs. As for the poor Masters of Arts, he did persecute them above all others: when he encountered with any of them upon the street, he would not never faile to put some trick or other upon them, sometimes putting the bit of a fried turd in their graduate hoods: At other times pinning on little fox-tails, or hares-eares behind them, or some such other roguish prank. One day that they were appointed all to meet in the fodder-street, he made a Borbonesa tart, or filthy and slovenly compound, made of store of garlick, of Assa fætida, of Castoreum, of dogs turds very warm, which he steeped, temper'd and liquifi'd in the corrupt matter of pockie biles, and pestiferous botches, and, very early in the morning, therewith anointed all the pavement, in such sort, that the devil could not have endured it, which made all these good people there to lay up their gorges, and vomit what was upon their stomacks before all the world, as if they had flayed the fox; and ten or twelve of them died of the plague, fourteen became lepers, eighteen grew lousie, and above seven and twenty had the pox, but he did not care a button for it. He commonly carried a whip under his gowne wherewith he whipt without remission the pages, whom he found carrying wine to their Masters, to make them mend their pace. In his coat he had above six and twenty little fabs and

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GOOD MAN, THESE TWO GIRLES, ARE THEY MAIDS?

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pockets alwayes full, one with some lead-water, and a little knife as sharp as a glovers needle, wherewith he used to cut purses: Another with some kinde of bitter stuffe, which he threw into the eyes of those he met: another with clotburrs, penned with little geese or capons feathers, which he cast upon the gowns and caps of honest people, and often made them faire hornes, which they wore about all the City, sometimes all their life. Very often also upon the womens French hoods would he stick in the hind-part somewhat made in the shape of a mans member. In another, he had a great many little hornes full of fleas and lice, which he borrowed from the beggars of St. Innocent, and cast them with small canes or quills to write with, into the necks of the daintiest Gentlewomen that he could finde, yea even in the Church, for he never seated himself above in the quire, but alwayes sate in the body of the Church amongst the women, both at Masse, at Vespres, and at Sermon. In another, he used to have good store of hooks and buckles, wherewith he would couple men and women together, that sate in company close to one another, but especially those that wore gownes of crimson taffaties, that when they were about to go away, they might rent all their gownes. In another, he had a squib furnished with tinder, matches, stones to strike fire, and all other tackling necessary for it: in another, two or three burning glasses, wherewith he made both men and women sometimes mad, and in the Church put them quite out of countenance; for he said that there was but an Antistrophe, or little more difference then of a literal inversion between a woman, *folle a la messe*, and *molle a la fesse*; that is, foolish at the Masse, and of a pliant buttock.

In another, he had a good deal of needles and thread, wherewith he did a thousand little devillish pranks. One time at the entry of the Palace unto the great Hall, where a certain gray Friar or Cordelier was to say Masse to the Counsellors: He did help to apparel him, and put on his vestments, but in the accoutring of him, he sowed on his alb, surplice or stole, to his gowne and shirt, and then withdrew himself, when the said Lords of the Court, or Counsellors came to heare the said Masse; but when it came to the *Ite missa est*, that the poor Frater would have laid by his stole or surplice (as the fashion then was) he plucked off withal both his frock and shirt which were well sowed together, and therby stripping himself up to the very shoulders, shewed his *bel vedere* to all the world, together with his Don Cypriano, which was no small one, as you may imagine; and the Friar still kept haling, but so much the more did he discover himself, and lay open his backparts, till one of the Lords of the Court said, How now, what's the matter? will this faire Father make us here an offering of his taile to kisse it? nay, St. Antonies fire kisse it for us. From thenceforth it was ordained that the poor fathers should never disrobe themselves any more before the world, but in their vestry-room, or sextry, as they call it; especially in the presence of women, lest it should tempt them to the sin of longing, and disordinate desire. The people then asked, why it was the Friars had so long and large genitories? the said Panurge resolved the Probleme very neatly, saying, That which makes Asses to have such great eares, is that their dams did put no biggins on their heads, as Alliaco mentioneth in his suppositions: by the like reason, that which makes the genitories or generation-tooles of those so faire Fraters so long is, for that they weare no bottomed breeches, and therefore their jolly member, having no impediment, hangeth dangling at liberty, as farre as it can reach, with a wigle-wagle down to their knees, as women carry their patinotre beads: and the cause wherefore they have it so correspondently great is, that in this constant wig-wagging the humours of the body descend into the said member: for, according to the Legists, Agitation and continual motion is cause of attraction.

Item, he had another pocket full of itching powder, called stone-allum, whereof

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he would cast some into the backs of those women whom he judged to be most beautiful and stately, which did so ticklishly gall them, that some would strip themselves in the open view of the world, and others dance like a cock upon hot embers, or a drumstick on a taber: others again ran about the streets, and he would run after them: to such as were in the stripping veine he would very civilly come to offer his attendance, and cover them with his cloak, like a courteous and very gracious man.

Item, in another he had a little leather bottle full of old oile, wherewith, when he saw any man or woman in a rich new handsome suit, he would grease, smutch and spoile all the best parts of it under colour and pretence of touching them, saying, This is good cloth, this is good sattin, good taffaties: Madam, God give you all that your noble heart desireth; you have a new suit, pretty Sir; and you a new gown, sweet Mistris, God give you joy of it, and maintain you in all prosperity! and with this would lay his hand upon their shoulder, at which touch such a villainous spot was left behinde, so enormously engraven to perpetuity in the very soule, body and reputation, that the devil himself could never have taken it away. Then upon his departing, he would say, Madam, take heed you do not fall, for there is a filthy great hole before you, whereinto if you put your foot, you will quite spoile your selfe: another he had all full of Euphorbium, very finely pulverised. In that powder did he lay a faire handkerchief curiously wrought, which he had stollen from a pretty Seamstresse of the Palace, in taking away a lowse from off her bosome, which he had put there himself: and when he came into the company of some good Ladies, he would trifle them into a discourse of some fine workmanship of bone-lace, then immediately put his hand into their bosome asking them, And this work, is it of Flanders, or of Hainault? and then drew out his handkerchief, and said, hold, hold, look what work here is, it is of Foutignan or of Fontarabia, and shaking it hard at their nose, made them sneeze foure houres without ceasing: in the mean while he would fart like a horse, and the women would laugh and say, How now, do you fart, Panurge? No, no, Madam (said he,) I do but tune my taile to the plain song of the Musick, which you make with your nose. In another he had a picklock, a pellican, a crampiron, a crook, and some other iron tooles, wherewith there was no door nor coffer which he would not pick open. He had another full of little cups, wherewith he played very artificially, for he had his fingers made to his hand, like those of Minerva or Arachne, and had heretofore cried Triacle. And when he changed a teston, cardecu, or any other piece of money, the changer had been more subtil then a fox, if Panurge had not at every time made five or six sols, (that is some six or seven pence,) vanish away invisibly, openly and manifestly, without making any hurt or lesion, whereof the changer should have felt nothing but the winde.

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TO ONE I GAVE A HUNDRED FLORINS

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CHAPTER XVII

How Panurge gained the Pardons, and married the old Women, and of the Suit in Law which he had at Paris

ONE day I found Panurge very much out of countenance, melancholick and silent, which made me suspect that he had no money; whereupon I said unto him, Panurge, you are sick, as I do very well perceive by your physiognomie, and I know the disease, you have a flux in your purse; but take no care. I have yet seven pence half penny, that never saw father nor mother, which shall not be wanting, no more than the pox, in your necessity: whereunto he answered me, Well, well, for money, one day I shall have but too much; for I have a Philosophers stone, which attracts money out of mens purses, as the adamant doth iron; but will you go with me to gain the pardons, said he? By my faith (said I) I am no great pardon-taker in this world; if I shall be any such in the other, I cannot tell; yet let us go in Gods name, it is but one farthing more or lesse. But (said he) lend me then a farthing upon interest. No, no, (said I) I will give it you freely, and from my heart. *Grates vobis dominos*, said he.

So we went along, beginning at St. Gervase, and I got the pardons at the first boxe only, for in those matters very little contenteth me: then did I say my small suffrages, and the prayers of St. Brigid, but he gained them at all the boxes, and alwayes gave money to every one of the Pardoners; from thence we went to our Ladies Church, to St. Johns, to St. Antonies, and so to the other Churches, where there was a banquet of pardons. For my part, I gained no more of them: but he at all the boxes kissed the relicks, and gave at every one: to be brief, when we were returned, he brought me to drink at the Castle-tavern, and there shewed me ten or twelve of his little bags full of money, at which I blest my self, and made the signe of the Crosse, saying, Where have you recovered so much money in so little time? unto which he answered me, that he had taken it out of the basins of the pardons; for in giving them the first farthing (said he) I put it in with such slight of hand, and so dexterously, that it appeared to be a three-pence; thus with one hand I took three-pence, nine-pence, or six-pence at the least, and with the other as much, and so thorough all the Churches where we have been. Yea, but (said I) you damn your self like a snake, and are withal a thief and sacrilegious person. True (said he) in your opinion, but I am not of that minde; for the Pardoners do give me it, when they say unto me in presenting the relicks to kisse, *Centuplum accipies*, that is, that for one penny I should take a hundred; for *accipies* is spoken according to the manner of the Hebrewes, who use the future tense in stead of the imperative, as you have in the law, *Diliges Dominum*, that is, *Dilige:* even so when the Pardon-bearer sayes to me, *Centuplum accipies*, his meaning is, *Centuplum accipe;* and so doth Rabbi Kimy, and Rabbi Aben Ezra expound it, and all the Massorets, *et ibi Bartholus.* Moreover, Pope Sixtus gave me fifteen hundred francks of yearly pension (which in English money is a hundred and fifty pounds) upon his Ecclesiastical revenues and treasure, for having cured him of a canckrous botch, which did so torment him, that he thought to have been a cripple by it all his life. Thus I do pay my self at my owne hand (for otherwise I get nothing) upon the said Ecclesiastical treasure. Ho, my friend (said he) if thou didst know what advantage I made, and how well I feathered my nest, by the Popes bull of the Croisade, thou

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wouldest wonder exceedingly. It was worth to me above six thousand florins (in English coine six hundred pounds), and what a devil is become of them? (said I) for of that money thou hast not one half penny. They returned from whence they came (said he) they did no more but change their Master.

But I employed at least three thousand of them (that is, three hundred pounds English,) in marrying, not young Virgins; for they finde but too many husbands, but great old sempiternous trots, which had not so much as one tooth in their heads; and that out of the consideration I had, that these good old women had very well spent the time of their youth in playing at the close-buttock-game to all commers, serving the foremost first, till no man would have any more dealing with them. And by G—, I will have their skin-coat shaken once yet before they die; by this meanes, to one I gave a hundred florins, to another six score, to another three hundred, according to that they were infamous, detestable and abominable; for, by how much the more horrible and execrable they were, so much the more must I needs have given them, otherwayes the devil would not have jum'd them. Presently I went to some great and fat woodporters, or such like, and did my selfe make the match, but before I did shew him the old Hags, I made a faire muster to him of the Crownes, saying, Good fellow, see what I will give thee, if thou wilt but condescend to dufle, dinfredaille, or lecher it one good time: then began the poor rogues to gape like old mules, and I caused to be provided for them a banquet, with drink of the best, and store of spiceries, to put the old women in rut and heat of lust. To be short, they occupied all, like good soules, only to those that were horribly ugly and ill-favoured, I caused their head to be put within a bag, to hide their face.

Besides all this, I have lost a good deal in suits of law: And what lawsuits couldest thou have? (said I) thou hast neither house nor lands. My friend, (said he) the Gentlewomen of this City had found out, by the instigation of the devil of hell, a manner of high-mounted bands, and neckerchiefs for women, which did so closely cover their bosomes, that men could no more put their hands under; for they had put the slit behinde, and those neckcloths were wholly shut before, whereat the poor sad contemplative lovers were much discontented. Upon a faire Tuesday, I presented a Petition to the Court, making my self a Party against the said Gentlewomen, and shewing the great interest that I pretended therein, protesting that by the same reason, I would cause the Codpeece of my breeches to be sowed behinde, if the Court would not take order for it. In summe, the Gentlewomen put in their defences, shewed the grounds they went upon, and constituted their Atturney for the prosecuting of the cause, but I pursued them so vigorously, that by a sentence of the Court it was decreed, those high neckclothes should be no longer worne, if they were not a little cleft and open before; but it cost me a good summe of money. I had another very filthy and beastly processe against the dung-farmer (called master Fifi) and his Deputies, that they should no more reade privily the pipe, punchon, nor quart of sentences, but in faire full day, and that in the fodder schools, in face of the Arrian Sophisters, where I was ordained to pay the charges, by reason of some clause mistaken in the relation of the Serjeant. Another time I framed a complaint to the Court against the mules of the Presidents, Counsellors and others, tending to this purpose, that when in the lower Court of the Palace they left them to champ on their bridles: some bibs were made for them, that with their drivelling they might not spoile the pavement, to the end, that the Pages of the Palace might play upon it with their dice, or at the game of coxbody, at their own ease, without spoiling their breeches at the knees; and for this I had a faire decree, but it cost me deare. Now reckon up what expence I was at in little banquets, which from day to day I made to the Pages of the Palace, and to what end, said I? My friend (said he) thou hast no

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THEN BEGAN THE POOR ROGUES TO GAPE LIKE OLD MULES

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passe-time at all in this world. I have more then the King, and if thou wilt joyne thy self with me, we will do the devil together. No, no, (said I) by St. Adauras, that will I not, for thou wilt be hanged one time or another. And thou (said he) wilt be interred sometime or other; now which is most honourable, the aire or the earth? Ho, grosse pecore, whilest the Pages are at their banqueting, I keep their mules, and to some one I cut the stirrup-leather of the mounting side, till it hang but by a thin strap or thread, that, when the great puffe-guts of the Counsellor or some other hath taken his swing to get up, he may fall flat on his side like a pork, and so furnish the Spectators with more then a hundred francks worth of laughter. But I laugh yet further, to think how at his home-coming the Master-page is to be whipt like green rie, which makes me not to repent what I have bestowed in feasting them. In brief, he had (as I said before) threescore and three wayes to acquire money, but he had two hundred and fourteen to spend it, besides his drinking.

CHAPTER XVIII

How a great Scholar of England would have argued against Pantagruel, ana was overcome by Panurge

IN that same time, a certain learned man, named Thaumast, hearing the fame and renown of Pantagruels incomparable knowledge, came out of his own countrey of England, with an intent only to see him, to try thereby, and prove, whether his knowledge in effect was so great as it was reported to be. In this resolution, being arrived at Paris, he went forthwith unto the house of the said Pantagruel, who was lodged in the Palace of St. Denys, and was then walking in the garden thereof with Panurge, philosophizing after the fashion of the Peripateticks. At his first entrance he startled, and was almost out of his wits for feare, seeing him so great, and so tall. Then did he salute him courteously as the manner is, and said unto him, Very true it is, (saith Plato the Prince of Philosophers,) that if the image and knowledge of wisdom were corporeal and visible to the eyes of mortals, it would stirre up all the world to admire her: which we may the rather beleeve, that the very bare report thereof, scattered in the air, if it happen to be received into the eares of men, who for being studious, and lovers of vertuous things, are called Philosophers, doth not suffer them to sleep nor rest in quiet, but so pricketh them up, and sets them on fire, to run unto the place where the person is, in whom the said knowledge is said to have built her Temple, and uttered her Oracles, as it was manifestly shewn unto us in the Queen of Sheba, who came from the utmost borders of the East and Persian sea, to see the order of Solomons house, and to heare his wisdom; in Anacharsis, who came out of Scythia, even unto Athens, to see Solon; in Pythagoras, who travelled farre to visit the Memphitical Vaticinators; in Platon, who went a great way off to see the Magicians of Egypt, and Architus of Tarentum; in Apollonius Tianeus, who went as farre as unto Mount Caucasus, passed along the Scythians, the Massagetes, the Indians, and sailed over the great river Phison, even to the Brachmans to see Hiarchas; as likewise unto Babylon, Chaldea, Media, Assyria, Parthia, Syria, Phœnicia, Arabia, Palestina and Alexandria, even unto Æthiopia, to see the Gymnosophists· the like example have we of Titus Livius, whom to see and heare, divers studious persons came to Rome, from the Confines of France and Spaine; I dare not reckon my self in the number of those so excellent

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persons, but well would be called studious, and a lover, not only of learning, but of learned men also; and indeed, having heard the report of your so inestimable knowledge, I have left my countrey, my friends, my kindred and my house, and am come thus farre, valuing at nothing the length of the way, the tediousnesse of the sea, nor strangenesse of the land, and that only to see you, and to conferre with you about some passages in Philosophy, of Geomancie, and of the Cabalistick Art; whereof I am doubtful, and cannot satisfie my minde; which if you can resolve, I yield my self unto you for a slave henceforward, together with all my posterity, for other gift have I none, that I can esteem a recompence sufficient for so great a favour: I will reduce them into writing, and to morrow publish them to all the learned men in the City, that we may dispute publickly before them.

But see in what manner, I mean that we shall dispute: I will not argue *pro et contra*, as do the sottish Sophisters of this town, and other places: likewise I will not dispute after the manner of the Academicks by declamation; nor yet by numbers, as Pythagoras was wont to do, and as Picus de la Mirandula did of late at Rome: but I will dispute by signes only without speaking, for the matters are so abstruse, hard and arduous, that words proceeding from the mouth of man will never be sufficient for unfolding of them to my liking. May it therefore please your Magnificence to be there, it shall be at the great Hall of Navarre at seven o'clock in the morning. When he had spoke these words, Pantagruel very honourably said unto him, Sir, of the graces that God hath bestowed upon me, I would not deny to communicate unto any man to my power; for whatever comes from him is good, and his pleasure is, that it should be increased, when we come amongst men worthy and fit to receive this celestial manna of honest literature: in which number, because that in this time (as I do already very plainly perceive,) thou holdest the first rank, I give thee notice, that at all houres thou shalt finde me ready to condescend to every one of thy requests, according to my poor ability: although I ought rather to learn of thee, then thou of me, but, as thou hast protested, we will conferre of these doubts together, and will seek out the resolution, even unto the bottom of that undrainable Well, where Heraclitus sayes the truth lies hidden: and I do highly commend the manner of arguing which thou hast proposed, to wit, by signes without speaking; for by this means thou and I shall understand one another well enough, and yet shall be free from this clapping of hands, which these blockish Sophisters make, when any of the Arguers hath gotten the better of the Argument: Now to morrow I will not faile to meet thee at the place and houre that thou hast appointed, but let me intreat thee, that there be not any strife or uproare between us, and that we seek not the honour and applause of men, but the truth only: to which Thaumast answered, The Lord God maintain you in his favour and grace, and instead of my thankfulnesse to you, poure down his blessings upon you, for that your Highnesse and magnificent greatnesse hath not disdained to descend to the grant of the request of my poor basenesse, so farewel till to morrow! Farewel, said Pantagruel. Gentlemen, you that read this present discourse, think not that ever men were more elevated and transported in their thoughts, then all this night were both Thaumast and Pantagruel; for the said Thaumast said to the Keeper of the house of Cluny, where he was lodged, that in all his life he had never known himself so dry, as he was that night. I think (said he) that Pantagruel held me by the throat; Give order, I pray you, that we may have some drink, and see that some fresh water be brought to us, to gargle my palat: on the other side, Pantagruel stretched his wits as high as he could, entring into very deep and serious meditations, and did nothing all that night but dote upon, and turn over the book of Beda, *de numeris et signis*; Plotin's book, *de inenarrabilibus*; the book of Proclus, *de magia*; the book of Artemidorus, περὶ Ὀνειροκριτικῶν; of Anaxa-

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THAUMAST

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goras, περὶ Σημείων; Dinarius, περὶ Ἀφατῶν; the books of Philistion; Hipponax, περὶ Ἀνεκφωντῶν, and a rabble of others, so long, that Panurge said unto him,

My Lord leave all these thoughts and go to bed; for I perceive your spirits to be so troubled by a too intensive bending of them, that you may easily fall into some Quotidian fever with this so excessive thinking and plodding: but, having first drunk five and twenty or thirty good draughts, retire your self and sleep your fill: for in the morning I will argue against, and answer my master the Englishman; and if I drive him not *ad metam non loqui*, then call me Knave: Yea, but (said he) my friend Panurge, he is marvellously learned, how wilt thou be able to answer him? Very well, (answered Panurge) I pray you talk no more of it, but let me alone; is any man so learned as the devils are? No, indeed (said Pantagruel) without God's especial grace: Yet for all that (said Panurge) I have argued against them, gravelled and blanked them in disputation, and laid them so squat upon their tailes, that I have made them look like Monkies; therefore be assured, that to morrow I will make this vain-glorious Englishman to skite vineger before all the world. So Panurge spent the night with tipling amongst the pages, and played away all the points of his breeches at *primus secundus*, and at peck point, in French called *La Vergette*. Yet when the condescended on time was come, he failed not to conduct his Master Pantagruel to the appointed place, unto which (beleeve me) there was neither great nor small in Paris but came, thinking with themselves that this devillish Pantagruel, who had overthrown and vanquished in dispute all these doting fresh-water Sophisters, would now get full payment and be tickled to some purpose; for this Englishman is a terrible bustler and horrible coyle-keeper. We will see who will be Conquerour, for he never met with his match before.

Thus all being assembled, Thaumast stayed for them, and then when Pantagruel and Panurge came into the hall, all the School-boyes, Professors of Arts, Senior-Sophisters, and Batchelors began to clap their hands, as their scurvie custome is. But Pantagruel cried out with a loud voice, as if it had been the sound of a double cannon, saying, Peace, with a devil to you, peace! By God— you rogues, if you trouble me here, I will cut off the heads of every one of you: at which words they remained all daunted and astonished, like so many ducks, and durst not do so much as cough, although they had swallowed fifteen pounds of feathers: withal they grew so dry with this only voice, that they laid out their tongues a full half foot beyond their mouthes, as if Pantagruel had salted all their throats. Then began Panurge to speak, saying to the Englishman, Sir, are you come hither to dispute contentiously in those Propositions you have set down, or, otherwayes but to learn and know the truth? To which answered Thaumast, Sir, no other thing brought me hither but the great desire I had to learn, and to know that of which I have doubted all my life long, and have neither found book nor man able to content me in the resolution of those doubts which I have proposed: and, as for disputing contentiously, I will not do it, for it is too base a thing, and therefore leave it to those sottish Sophisters, who in their disputes do not search for the truth, but for contradiction only and debate. Then said Panurge, if I who am but a mean and inconsiderable disciple of my Master my lord Pantagruel, content and satisfie you in all and every thing, it were a thing below my said Master, wherewith to trouble him: therefore is it fitter he be Chair-man, and sit as a Judge and Moderator of our discourse and purpose, and give you satisfaction in many things, wherein perhaps I shall be wanting to your expectation. Truly (said Thaumast) it is very well said: begin then. Now you must note that Panurge had set at the end of his long Codpiece a pretty tuft of red silk, as also of white, green and blew, and within it had put a faire orange.

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CHAPTER XIX

How Panurge put to a Non-plus the Englishman, that argued by Signes

EVERY body then taking heed, and hearkening with great silence, the Englishman lift up on high into the aire his two hands severally, clunching in all the tops of his fingers together, after the manner, which, *à la Chinonnese*, they call the hen's arse, and struck the one hand on the other by the nailes foure several times: then he, opening them, struck the one with the flat of the other, till it yielded a clashing noise, and that only once: again in joyning them as before, he struck twice, and afterwards foure times in opening them; then did he lay them joyned, and extended the one towards the other, as if he had been devoutly to send up his prayers unto God. Panurge suddenly lifted up in the aire his right hand, and put the thumb thereof into the nostril of the same side, holding his foure fingers streight out, and closed orderly in a parallel line to the point of his nose, shutting the left eye wholly, and making the other wink with a profound depression of the eye-brows and eye-lids. Then lifted he up his left hand, with hard wringing and stretching forth his foure fingers, and elevating his thumb, which he held in a line directly correspondent to the situation of his right hand, with the distance of a cubit and a halfe between them. This done, in the same forme he abased towards the ground both the one and the other hand; Lastly, he held them in the midst, as aiming right at the English mans nose. And if Mercurie, said the English man, there Panurge interrupted him, and said, You have spoken Mask.

Then made the English man this signe, his left hand all open he lifted up into the aire, then instantly shut into his fist the foure fingers thereof, and his thumb extended at length he placed upon the gristle of his nose; presently after, he lifted up his right hand all open, and all open abased and bent it downwards, putting the thumb thereof in the very place where the little finger of the left hand did close in the fist, and the foure right hand fingers he softly moved in the aire: then contrarily he did with the right hand what he had done with the left, and with the left what he had done with the right.

Panurge, being not a whit amazed at this, drew out into the aire his Trismegist Codpiece with the left hand, and with his right drew forth a trunchion of a white oxe-rib, and two pieces of wood of a like forme, one of black eben, and the other of incarnation brasil, and put them betwixt the fingers of that hand in good symmetrie; then knocking them together, made such a noise as the Lepers of Britanie use to do with their clappering clickets, yet better resounding, and farre more harmonious, and with his tongue contracted in his mouth did very merrily warble it, alwayes looking fixedly upon the English man. The Divines, Physicians and Chirurgions, that were

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there, thought that by this signe he would have inferred that the English man was a Leper: the Counsellors, Lawyers and Decretalists conceived, that by doing this he would have concluded some kinde of mortal felicity to consist in Leprosie, as the Lord maintained heretofore.

The English man for all this was nothing daunted, but holding up his two hands in the aire, kept them in such forme, that he closed the three master-fingers in his fist, and passing his thumbs through his indical, or foremost and middle fingers, his auricularie or little fingers remained extended and stretched out, and so presented he them to Panurge; then joyned he them so, that the right thumb touched the left, and the left little finger touched the right. Hereat Panurge, without speaking one word, lift up his hands and made this signe.

He put the naile of the forefinger of his left hand, to the naile of the thumb of the same, making in the middle of the distance as it were a buckle, and of his right hand shut up all the fingers into his fist, except the forefinger, which he often thrust in and out through the said two others of the left hand: then stretched he out the forefinger, and middle finger or medical of his right hand, holding them asunder as much as he could, and thrusting them towards Thaumast. Then did he put the thumb of his left hand upon the corner of his left eye, stretching out all his hand like the wing of a bird, or the finne of a fish, and moving it very daintily this way and that way, he did as much with his right hand upon the corner of his right eye. Thaumast began then to waxe somewhat pale, and to tremble, and made him this signe.

With the middle finger of his right hand he struck against the muscle of the palme or pulp, which is under the thumb: then put he the forefinger of the right hand in the like buckle of the left, but he put it under and not over, as Panurge did. Then Panurge knocked one hand against another, and blowed in his palme, and put again the forefinger of his right hand into the overture or mouth of the left, pulling it often in and out; then held he out his chinne, most intentively looking upon Thaumast. The people there which understood nothing in the other signes, knew very well what therein he demanded (without speaking a word to Thaumast,) What do you mean by that? In effect, Thaumast then began to sweat great drops, and seemed to all the Spectators a man strangely ravished in high contemplation. Then he bethought himself, and put all the nailes of his left hand against those of his right, opening his fingers as if they had been semicircles, and with this signe lift up his hands as high as he could. Whereupon Panurge presently put the thumb of his right hand under his jawes, and the little finger thereof in the mouth of the left hand, and in this posture made his teeth to sound very melodiously, the upper against the lower. With this Thaumast, with great toile and vexation of spirit rose up, but in rising let a great bakers fart, for the bran came after, and, pissing withal very strong vineger, stunk like all the devils in hell: the company began to stop their noses; for he had conskited himself with meer anguish and perplexity. Then lifted he up his right hand, clunching it in such sort, that he brought the ends of all his fingers to meet together, and his left hand he laid flat upon his breast: whereat Panurge drew out his long Codpiece with his tuffe, and stretched it forth a cubit and a half, holding it in the aire with his right hand, and with his left took out his orange, and, casting it up into the aire seven times, at the eight he hid it in the fist of his right hand, holding it steadily up on high, and then began to shake his faire Codpiece, shewing it to Thaumast.

After that Thaumast began to puffe up his two cheeks like a player on a bagpipe, and blew as if he had been to puffe up a pigs bladder; whereupon Panurge put one finger of his left hand in his nockandrow, by some called St. Patricks hole, and with

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his mouth suck't in the aire, in such a manner as when one eats oysters in the shell, or when we sup up our broth; this done, he opened his mouth somewhat, and struck his right hand flat upon it, making therewith a great and a deep sound, as if it came from the superficies of the midriffe through the trachiartere or pipe of the lungs, and this he did for sixteen times; but Thaumast did alwayes keep blowing like a goose. Then Panurge put the forefinger of his right hand into his mouth, pressing it very hard to the muscles thereof; then he drew it out, and withal made a great noise, as when little boyes shoot pellets out of the pot-canons made of the hollow sticks of the branch of an aulder-tree, and he did it nine times.

Then Thaumast cried out, Ha, my Masters, a great secret; with this he put in his hand up to the elbow; then drew out a dagger that he had, holding it by the point downwards; whereat Panurge took his long Codpiece, and shook it as hard as he could against his thighes, then put his two hands intwined in manner of a combe upon his head, laying out his tongue as farre as he was able, and turning his eyes in his head, like a goat that is ready to die. Ha, I understand (said Thaumast) but what? making such a signe, that he put the haft of his dagger against his breast, and upon the point thereof the flat of his hand, turning in a little the ends of his fingers; whereat Panurge held down his head on the left side, and put his middle finger into his right eare, holding up his thumb bolt upright; then he crost his two armes upon his breast, and coughed five times, and at the fifth time he struck his right foot against the ground: then he lift up his left arme, and closing all his fingers into his fist, helde his thumbe against his forehead, striking with his right hand six times against his breast. But Thaumast, as not content therewith, put the thumb of his left hand upon the top of his nose, shutting the rest of his said hand, whereupon Panurge set his two Master-fingers upon each side of his mouth, drawing it as much as he was able, and widening it so, that he shewed all his teeth: and with his two thumbs pluck't down his two eye-lids very low, making therewith a very ill-favour'd countenance, as it seemed to the company.

CHAPTER XX

How Thaumast relateth the Vertues and Knowledge of Panurge

THEN Thaumast rose up, and, putting off his cap, did very kindly thank the said Panurge, and with a loud voice said unto all the people that were there, My Lords, Gentlemen and others, at this time may I to some good purpose speak that evangelical word, *Et ecce plus quàm Salomon hic:* You have here in your presence an incomparable treasure, that is, my Lord Pantagruel, whose great renown hath brought me hither, out of the very heart of England, to conferre with him about the insoluble problemes, both in Magick, Alchymie, the Caballe, Geomancie, Astrologie and Philosophie, which I had in my minde: but at present I am angry, even with fame it self, which I think was envious to him, for that it did not declare the thousandth part of the worth that indeed is in him: You have seen how his disciple only hath satisfied me, and hath told me more than I asked of him: besides, he hath opened unto me, and resolved other inestimable doubts, wherein I can assure you he hath to me discovered the very true Well, Fountain, and Abysse of the Encyclopedeia of learning; yea in such a sort, that I did not think I should ever have found a man that could have made his skill appear, in so much as the first elements of that concerning

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which we disputed by signes, without speaking either word or half word. But in fine, I will reduce into writing that which we have said and concluded, that the world may not take them to be fooleries, and will thereafter cause them to be printed, that every one may learne as I have done. Judge then what the master had been able to say, seeing the disciple hath done so valiantly; for, *Non est discipulus super Magistrum.* Howsoever God be praised, and I do very humbly thank you, for the honour that you have done us at this Act: God reward you for it eternally: the like thanks gave Pantagruel to all the company, and, going from thence, he carried Thaumast to dinner with him, and beleeve that they drank as much as their skins could hold, or, as the phrase is, with unbuttoned bellies, (for in that age they made fast their bellies with buttons, as we do now the colars of our doublets or jerkins,) even till they neither knew where they were, nor whence they came. Blessed Lady, how they did carouse it, and pluck (as we say) at the kids leather: and flaggons to trot, and they to toote, Draw, give (page) some wine here, reach hither, fill with a devil, so! There was not one but did drink five and twenty or thirty pipes, can you tell how? even *Sicut terra sine aqua;* for the weather was hot, and besides, that they were very dry. In matter of the exposition of the Propositions set down by Thaumast: and the signification of the signes, which they used in their disputation, I would have set them down for you according to their own relation: but I have been told that Thaumast made a great book of it imprinted at London, wherein he hath set down all without omitting any thing, and therefore at this time I do passe by it.

CHAPTER XXI

How Panurge was in Love with a Lady of Paris

PANURGE began to be in great reputation in the city of Paris, by means of this disputation, wherein he prevailed against the English man, and from thenceforth made his Codpiece to be very useful to him, to which effect he had it pinked with pretty little Embroideries after the Romanesca fashion; and the world did praise him publickly, in so farre that there was a song made of him, which little children did use to sing, when they were to fetch mustard: he was withal made welcome in all companies of Ladies and Gentlewomen, so that at last he became presumptuous, and went about to bring to his lure one of the greatest Ladies in the City: and indeed leaving a rabble of long prologues and protestations, which ordinarily these dolent contemplative Lent-lovers make, who never meddle with the flesh; one day he said unto her, Madam, it would be a very great benefit to the Commonwealth, delightful to you, honourable to your progeny, and necessary for me, that I cover you for the propagating of my race, and, beleeve it, for experience will teach it you: the lady at this word thrust him back above a hundred leagues, saying,

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You mischievous foole, is it for you to talk thus unto me? whom do you think you have in hand? be gone, never to come in my sight again; for if one thing were not, I would have your legs and armes cut off. Well (said he) that were all one to me, to want both legs and armes, provided you and I had but one merry bout together, at the brangle-buttock-game; for here within is (in shewing her his long Codpiece) Master John Thursday, who will play you such an Antick, that you shall feel the sweetnesse thereof even to the very marrow of your bones: He is a gallant, and doth so well know how to finde out all the corners, creeks and ingrained inmates in your carnal trap, that after him there needs no broom, he 'l sweep so well before, and leave nothing to his followers to work upon: whereunto the Lady answered, Go, villain, go, if you speak to me one such word more, I will cry out, and make you to be knocked down with blowes. Ha, (said he), you are not so bad as you say, no, or else I am deceived in your physiognomie, for sooner shall the earth mount up unto the Heavens, and the highest Heavens descend unto the Hell, and all the course of nature be quite perverted, then that in so great beauty and neatnesse as in you is, there should be one drop of gall or malice: they say indeed, that hardly shall a man ever see a faire woman that is not also stubborn: yet that is spoke only of those vulgar beauties, but yours is so excellent, so singular, and so heavenly, that I beleeve nature hath given it you as a paragon, and master-piece of her Art, to make us know what she can do, when she will imploy all her skill, and all her power. There is nothing in you but honey, but sugar, but a sweet and celestial Manna: to you it was, to whom Paris ought to have adjudged the golden Apple, not to Venus, no, nor to Juno, nor to Minerva; for never was there so much magnificence in Juno, so much wisdom in Minerva, nor so much comelinesse in Venus, as there is in you. O heavenly gods and godesses! how happy shall that man be to whom you will grant the favour to embrace her, to kisse her, and to rub his bacon with hers? by G— that shall be I, I know it well; for she loves me already her belly full, I am sure of it, and so was I predestinated to it by the Fairies: and therefore that we lose no time, put on, thrust out your gamons, and would have embraced her, but she made as if she would put out her head at the window, to call her neighbours for help. Then Panurge on a sudden ran out, and, in his running away, said, Madam, stay here till I come again, I will go call them my self, do not you take so much paines: thus went he away not much caring for the repulse he had got, nor made he any whit the worse cheer for it. The next day he came to the Church, at the time she went to Masse. At the door he gave her some of the holy water, bowing himself very low before her, afterwards he kneeled down by her very familiarly, and said unto her, Madam, know that I am so amorous of you, that I can neither pisse nor dung for love: I do not know (Lady,) what you mean, but if I should take any hurt by it, how much you would be to blame? Go, said she, go, I do not care, let me alone to say my prayers. I, but, (said he,) equivocate upon this; *a beau mont le viconte*, or, to faire mount the pric-cunts: I cannot, said she: It is, said he, *a beau con le vit monte*, or to a faire C... the pr... mounts: and, upon this pray to God to give you that which your noble heart desireth, and I pray you give me these patenotres. Take them (said she) and trouble me no longer: this done, she would have taken off her patenotres, which were made of a kinde of yellow stone called Cestrin, and adorned with great spots of gold, but Panurge nimbly drew out one of his knives, wherewith he cut them off very handsomly, and, whilest he was going away to carry them to the Brokers, he said to her, Will you have my knife? No, no, said she: But (said he) to the purpose, I am at your commandment, body and goods, tripes and bowels.

In the mean time, the Lady was not very well content with the want of her

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patenotres, for they were one of her implements to keep her countenance by in the Church: then thought with her self, this bold flowting Royster is some giddy, fantastical, light-headed foole of a strange countrey; I shall never recover my patenotres again, what will my husband say, he will no doubt be angry with me; but I will tell him, that a thief hath cut them off from my hands in the Church, which he will easily beleeve, seeing the end of the riban left at my girdle. After dinner Panurge went to see her, carrying in his sleeve a great purse full of Palace-crowns, called counters, and began to say unto her, Which of us two loveth other best, you me, or I you? whereunto she answered, As for me, I do not hate you; for as God commands, I love all the world: But to the purpose, (said he) are not you in love with me? I have (said she) told you so many times already, that you should talk so no more to me, and if you speak of it again, I will teach you, that I am not one to be talked unto dishonestly: get you hence packing, and deliver me my patenotres, that my husband may not ask me for them.

How now, (Madame) said he, your patenotres? nay, by mine oath I will not do so, but I will give you others; had you rather have them of gold well enameled in great round knobs, or after the manner of love-knots, or otherwise all massive, like great ingots, or if you had rather have them of Ebene, of Jacinth, or of grained gold, with the marks of fine Turkoises, or of faire Topazes, marked with fine Saphirs, or of baleu Rubies, with great marks of Diamonds of eight and twenty squares? No, no, all this is too little; I know a faire bracelet of fine Emeraulds, marked with spotted Ambergris, and at the buckle a Persian pearle as big as an Orange: it will not cost above five and twenty thousand ducates, I will make you a present of it, for I have ready coine enough, and withal he made a noise with his counters as if they had been French Crownes.

Will you have a piece of velvet, either of the violet colour, or of crimson died in graine, or a piece of broached or crimson sattin? will you have chaines, gold, tablets, rings? You need no more but say, Yes, so farre as fifty thousand ducates may reach, it is but as nothing to me; by the vertue of which words he made the water come in her mouth: but she said unto him, No, I thank you, I will have nothing of you. By G—, said he, but I will have somewhat of you; yet shall it be that which shall cost you nothing, neither shall you have a jot the lesse, when you have given it, hold, (shewing his long Codpiece) this is Master John Goodfellow, that askes for lodging, and with that would have embraced her; but she began to cry out, yet not very loud. Then Panurge put off his counterfeit garb, changed his false visage, and said unto her, You will not then otherwayes let me do a little? a turd for you, You do not deserve so much good, nor so much honour: but by G—, I will make the dogs ride you; and with this he ran away as fast as he could, for feare of blowes, whereof he was naturally fearful.

CHAPTER XXII

How Panurge served a Parisian Lady a Trick that pleased her not very well

NOW you must note that the next day was the great festiva lof Corpus Christi, called the Sacre, wherein all women put on their best apparel, and on that day the said Lady was cloathed in a rich gown of crimson-sattin, under which she wore a very costly white velvet petticoat.

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The day of the Eve (called the vigile) Panurge searched so long of one side and another, that he found a hot or salt bitch, which when he had tied her with his girdle, he led to his chamber, and fed her very well all that day and night. In the morning thereafter he killed her, and took that part of her which the Greek geomanciers know, and cut it into several small pieces, as small as he could; then, carrying it away as close as might be, he went to the place where the Lady was to come along, to follow the Procession, as the custome is upon the said holy day; and when she came in, Panurge sprinkled some holy water on her, saluting her very courteously: then a little while after she had said her petty devotions, he sate down close by her upon the same bench, and gave her this roundlay in writing, in manner as followeth.

A ROUNDLAY.

For this one time, that I to you my love
Discovered, you did too cruel prove
To send me packing, hopelesse, and so soon,
Who never any wrong to you had done
In any kinde of action, word or thought:
So that, if my suit lik'd you not, you ought
T' have spoke more civilly, and to this sense,
My friend, be pleased to depart from hence,
For this one time.

What hurt do I to wish you to remark
With favour and compassion how a spark
Of your great beauty hath inflam'd my heart
With deep affection, and that for my part,
I only ask that you with me would dance
The brangle gay in feats of dalliance,
For this one time.

And as she was opening this paper to see what it was, Panurge very promptly and lightly scattered the drug that he had upon her in divers places, but especially in the plaits of her sleeves, and of her gowne: then said he unto her, Madam, the poor lovers are not alwayes at ease: as for me, I hope that those heavy nights, those paines and troubles, which I suffer for love of you, shall be a deduction to me of so much paine in Purgatory: yet at the least pray to God to give me patience in my misery. Panurge had no sooner spoke this, but all the dogs that were in the Church came running to this Lady with the smell of the drugs that he had strowed upon her, both small and great, big and little, all came, laying out their member, smelling to her, and pissing every where upon her, it was the greatest villainy in the world. Panurge made the fashion of driving them away: then took his leave of her, and withdrew himself into some Chappel or Oratory of the said Church, to see the sport; for these villainous dogs did compisse all her habiliaments, and left none of her attire unbesprinkled with their staling, in so much that a tall grey-hound pist upon her head, others in her sleeves, others on her crupper-piece, and the little ones pissed upon her pataines; so that all the women that were round about her had much ado to save her. Whereat Panurge very heartily laughing, he said to one of the Lords of the City, I beleeve that same Lady is hot, or else that some grey-hound hath covered her lately. And when he saw that all the dogs were flocking about her, yarring at the retardment of their accesse to her, and every way keeping such a coyle with her, as they are wont to do about a proud or salt bitch, he forthwith departed from thence, and went to call Pantagruel: not forgetting in his way alongst the streets, thorough which he went, where he found any dogs to give them a bang with

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his foot, saying, Will you not go with your fellowes to the wedding? Away, hence, avant, avant, with a devil avant! And being come home, he said to Pantagruel, Master, I pray you come and see all the dogs of the countrey, how they are assembled about a Lady, the fairest in the City, and would dufle and line her: whereunto Pantagruel willingly condescended, and saw the mystery, which he found very pretty and strange: But the best was at the Procession, in which were seen above six hundred thousand and fourteen dogs about her, which did very much trouble and molest her, and whithersoever she past, those dogs that came afresh, tracing her foot-steps, followed her at the heeles, and pist in the way where her gown had touched. All the world stood gazing at this spectacle, considering the countenance of those dogs, who leaping up got about her neck, and spoiled all her gorgeous accoutrements, for the which she could finde no remedy, but to retire unto her house, which was a Palace. Thither she went, and the dogs after her; she ran to hide her self, but the Chamber-maids could not abstaine from laughing. When she was entered into the house, and had shut the door upon her self, all the dogs came running, of half a league round, and did so well bepisse the gate of her house, that there they made a stream with their urine, wherein a duck might have very well swimmed, and it is the same current that now runs at St. Victor, in which Gobelin dieth scarlet, for the specifical vertue of these pisse-dogs, as our master Doribus did heretofore preach publickly. So may God help you; a mill would have ground corne with it; yet not so much as those of Basacle at Toulouse.

CHAPTER XXIII

How Pantagruel departed from Paris, hearing Newes, that the Dipsodes had invaded the Land of the Amaurots: and the Cause wherefore the Leagues are so short in France

A LITTLE while after Pantagruel heard newes that his father Gargantua had been translated into the land of the Fairies by Morgue, as heretofore were Oger and Arthur, as also, that, the report of his translation being spread abroad, the Dipsodes had issued out beyond their borders, with inrodes had wasted a great part of Utopia, and at that very time had besieged the great City of the Amaurots: whereupon departing from Paris, without bidding any man farewel, for the businesse required diligence, he came to Rowen.

Now Pantagruel in his journey, seeing that the leagues of that little territory about Paris called France were very short in regard of those of other Countreys, demanded the cause and reason of it from Panurge, who told him a story which Marotus of the Lac, Monachus, set down in the acts of the Kings of Canarre, saying, that in old times Countreys were not distinguished into leagues, miles, furlongs, nor parasanges, until that king Pharamond divided them, which was done in manner as followeth. The said King chose at Paris a hundred faire, gallant, lustie, briske young men, all resolute and bold adventurers in Cupids duels, together with a hundred comely, pretty, handsome, lovely and well-complexioned wenches of Picardie, all which he caused to be well entertained, and highly fed for the space of eight dayes: then, having called for them, he delivered to every one of the young men his wench, with store of money to defray their charges, and this injunction besides, to go unto divers places here and there, and wheresoever they should biscot and thrum

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their wenches, that they setting a stone there, it should be accounted a league; thus went away those brave fellowes and sprightly blades most merrily, and because they were fresh, and had been at rest, they very often jum'd and fanfreluched almost at every fields end, and this is the cause why the leagues about Paris are so short; but when they had gone a great way, and were now as weary as poor devils, all the oile in their lamps being almost spent, they did not chinke and dufle so often, but contented themselves, (I mean for the men's part,) with one scurvie paultry bout in a day, and this is that, which makes the leagues in Britany, Delanes, Germany, and other more remote Countreys so long: other men give other reasons for it, but this seems to me of all other the best. To which Pantagruel willingly adhered. Parting from Rowen, they arrived at Honfleur, where they took shipping, Pantagruel, Panurge, Epistemon, Eusthenes and Carpalin.

In which place, waiting for a favourable winde, and caulking their ship, he received from a Lady of Paris, which he had formerly kept, and entertained a good long time, a letter directed on the out-side thus, To the best beloved of the faire women, and least loyal of the valiant men. P.N.T.G.R.L.

CHAPTER XXIV

A Letter which a Messenger brought to Pantagruel from a Lady of Paris, together with the Exposition of a Posie, written in a gold Ring

WHEN Pantagruel had read the superscription, he was much amazed, and therefore demanded of the said messenger the name of her that had sent it: then opened he the letter, and found nothing written in it, nor otherwayes inclosed, but only a gold ring, with a square table-diamond. Wondering at this, he called Panurge to him, and shewed him the case; whereupon Panurge told him, that the leafe of paper was written upon, but with such cunning and artifice, that no man could see the writing at the first sight, therefore to finde it out he set it by the fire, to see if it was made with Sal Ammoniack soaked in water; then put he it into the water, to see if the letter was written with the juice of Tithymalle: after that he held it up against the candle, to see if it was written with the juice of white onions.

Then he rubbed one part of it with oile of nuts, to see if it were not written with the lee of a fig-tree: and another part of it with the milk of a woman giving suck to her eldest daughter, to see if it was written with the blood of red toads, or green earth-frogs: Afterwards he rubbed one corner with the ashes of a Swallowes nest, to see if it were not written with the dew that is found within the herb Alcakengie, called the winter-cherry. He rubbed after that one end with eare-wax, to see if it were not written with the gall of a Raven: then did he dip it into vinegar, to try if it was not written with the juice of the garden Spurge: After that he greased it with the fat of a bat or flitter-mouse, to see if it was not written with the sperm of a whale, which some call ambergris: Then put it very fairly into a basin full of fresh water, and forthwith took it out, to see whether it were written with stone-allum: But after all experiments, when he perceived that he could finde out nothing, he called the messenger, and asked him, Good fellow, the lady that sent thee hither, did she not give thee a staffe to bring with thee? thinking that it had been according to the conceit, whereof Aulus Gellius maketh mention, and the messenger answered him, No, Sir. Then Panurge would have caused his head to be shaven, to see whether the Lady had written upon his

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TO THE BEST BELOVED OF THE FAIRE WOMEN

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bald pate, with the hard lie whereof sope is made, that which she meant; but perceiving that his hair was very long, he forbore, considering that it could not have grown to so great a length in so short a time.

Then he said to Pantagruel, Master, by the vertue of G— I cannot tell what to do nor say in it; for to know whether there be any thing written upon this or no, I have made use of a good part of that which Master Francisco di Nianto, the Tuscan sets down, who hath written the manner of reading letters that do not appear; that which Zoroastes published, *Peri grammaton acriton;* and Calphurnius Bassus, *de literis illegibilibus:* but I can see nothing, nor do I beleeve that there is any thing else in it then the Ring: let us, therefore, look upon it. Which when they had done, they found this in Hebrew written within, *Lamach sabathani;* whereupon they called Epistemon, and asked him what that meant? To which he answered, that they were Hebrew words, signifying, Wherefore hast thou forsaken me? upon that Panurge suddenly replied, I know the mystery, do you see this diamond? it is a false one; this, then is the exposition of that which the Lady meanes, *Diamant faux*, that is, false lover, why hast thou forsaken me? which interpretation Pantagruel presently understood, and withal remembering, that at his departure he had not bid the Lady farewel, he was very sorry, and would faine have returned to Paris, to make his peace with her; but Epistemon put him in minde of Æneas's departure from Dido, and the saying of Heraclitus of Tarentum, That the ship being at anchor when need requireth, we must cut the cable rather then lose time about untying of it, and that he should lay aside all other thoughts, to succour the City of his Nativity, which was then in danger; and indeed within an houre after that, the winde arose at the north-north-west, wherewith they hoised saile, and put out, even into the maine sea, so that within few dayes, passing by Porto Sancto, and by the Maderas, they went ashore in the Canarie islands; parting from thence, they passed by Capobianco, by Senege, by Capoverde, by Gambre, by Sagres, by Melli, by the Cap di Buona Speranza, and set ashore againe in the Kingdom of Melinda; parting from thence, they sailed away with a tramontan or northerly winde, passing by Meden, by Uti, by Uden, by Gelasim, by the isles of the Fairies, and alongst the Kingdom of Achorie, till at last they arrived at the port of Utopia, distant from the city of the Amaurots three leagues and somewhat more.

When they were ashore, and pretty well refreshed, Pantagruel said, Gentlemen, the City is not farre from hence, therefore were it not amisse, before we set forward, to advise well what is to be done, that we be not like the Athenians, who never took counsel until after the fact: Are you resolved to live and die with me? Yes, Sir, said they all, and be as confident of us, as of your own fingers. Well (said he) there is but one thing that keeps my minde in great doubt and suspense, which is this, that I know not in what order nor of what number the enemie is, that layeth siege to the City; for if I were certain of that, I should go forward, and set on with the better assurance. Let us therefore consult together, and bethink our selves by what meanes we may come to this intelligence: whereunto they all said, Let us go thither and see, and stay you here for us, for this very day, without further respite do we make account to bring you a certain report thereof.

My self (said Panurge) will undertake to enter into their camp, within the very midst of their guards, unespied by their watch, and merrily feast and lecher it at their cost, without being known of any to see the Artillery and the Tents of all the Captaines, and thrust my self in with a grave and magnifick carriage, amongst all their troopes and companies, without being discovered; the devill would not be able to peck me out with all his circumventions: for I am of the race of Zopyrus.

And I (said Epistemon) know all the plots and stratagems of the valiant

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Captaines, and warlike Champions of former ages, together with all the tricks and subtilties of the Art of warre; I will go, and though I be detected and revealed, I will escape, by making them beleeve of you whatever I please, for I am of the race of Sinon.

I (said Eusthenes) will enter and set upon them in their trenches, in spight of their Centries, and all their guards; for I will tread upon their bellies, and break their legs and armes, yea though they were every whit as strong as the devil himself; for I am of the race of Hercules.

And I (said Carpalin) will get in there, if the birds can enter, for I am so nimble of body, and light withal, that I shall have leaped over their trenches, and ran clean through all their camp, before that they perceive me; neither do I feare shot, nor arrow, nor horse, how swift soever, were he the Pegasus of Persee or Pacolet, being assured that I shall be able to make a safe and sound escape before them all, without any hurt: I will undertake to walk upon the eares of corne, or grasse in the meddows, without making either of them do so much as bow under me; for I am of the race of Camilla the Amazone.

CHAPTER XXV

How Panurge, Carpalin, Eusthenes, and Epistemon (the Gentlemen Attendants of Pantagruel,) vanquished and discomfitted six hundred and threescore Horsemen very cunningly

AS he was speaking this, they perceived six hundred and threescore light horsemen, gallantly mounted, who made an outrode thither, to see what ship it was that was newly arrived in the harbour, and came in a full gallop to take them if they had been able: Then said Pantagruel, My Lads, retire your selves unto the ship, here are some of our enemies coming apace, but I will kill them here before you like beasts, although they were ten times so many; in the meane time withdraw your selves, and take your sport at it. Then answered Panurge, No, Sir, there is no reason that you should do so, but on the contrary retire you unto the ship, both you and the rest, for I alone will here discomfit them; but we must not linger, come, set forward; whereunto the others said, It is well advised, Sir, withdraw your self and we will help Panurge here, so shall you know what we are able to do: Then said Pantagruel, Well, I am content, but if that you be too weak, I will not faile to come to your assistance. With this Panurge took two great cables of the ship, and tied them to the kemstock or capstane which was on the deck towards the

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hatches, and fastened them in the ground, making a long circuit, the one further off, the other within that. Then said he to Epistemon, Go aboard the ship, and, when I give you a call, turn about the capstane upon the orlop diligently, drawing unto you the two cable-ropes: and said to Eusthenes, and to Carpalin, My bullies, stay you here, and offer your selves freely to your enemies, do as they bid you, and make as if you would yield unto them, but take heed you come not within the compasse of the ropes, be sure to keep your selves free of them; and presently he went aboard the ship, and took a bundle of straw, and a barrel of gun-powder, strowed it round about the compasse of the cordes, and stood by with a brand of fire or match lighted in his hand. Presently came the horsemen with great fury, and the foremost ran almost home to the ship, and by reason of the slipperinesse of the bank, they fell, they and their horses, to the number of foure and fourty, which the rest seeing came on, thinking that resistance had been made them at their arrival. But Panurge said unto them, My Masters, I beleeve that you have hurt your selves, I pray you pardon us, for it is not our fault, but the slipperinesse of the sea-water, that is alwayes flowing; we submit our selves to your good pleasure; so said likewise his two other fellowes, and Epistemon that was upon the deck; in the mean time Panurge withdrew him selfe, and seeing that they were all within the compasse of the cables, and that his two companions were retired, making room for all those horses which came in a croud, thronging upon the neck of one another to see the ship, and such as were in it, cried out on a sudden to Epistemon, Draw, draw: then began Epistemon to winde about the capstane, by doing whereof the two cables so intangled and impestered the legs of the horses, that they were all of them thrown down to the ground easily, together with their Riders: but they seeing that, drew their swords, and would have cut them: whereupon Panurge set fire to the traine, and there burnt them up all like damned souls, both men and horses, not one escaping save one alone, who being mounted on a fleet Turkie courser, by meere speed in flight got himself out of the circle of the ropes; but when Carpalin perceived him, he ran after him with such nimblenesse and celerity, that he overtook him in lesse then a hundred paces; then leaping close behinde him upon the crupper of his horse, clasped him in his armes, and brought him back to the ship.

This exploit being ended, Pantagruel was very jovial, and wondrously commended the industry of these Gentlemen, whom he called his fellow-souldiers, and made them refresh themselves, and feed well and merrily upon the sea-shore, and drink heartily with their bellies upon the ground, and their prisoner with them, whom they admitted to that familiarity: only that the poor devil was somewhat afraid that Pantagruel would have eaten him up whole, which, considering the widenesse of his mouth, and capacity of his throat, was no great matter for him to have done; for he could have done it, as easily as you would eate a small comfit, he shewing no more in his throat, then would a graine of millet-seed in the mouth of an Asse.

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CHAPTER XXVI

How Pantagruel and his Company were weary in eating still salt Meats: and how Carpalin went a hunting to have some Venison

THUS as they talked and chatted together, Carpalin said, And by the belly of St. Quenet, shal we never eat any venison? this salt meat makes me horribly dry, I will go fetch you a quarter of one of those horses which we have burnt, it is well roasted already: as he was rising up to go about it, he perceived under the side of a wood a fair great roe-buck, which was come out of his Fort (as I conceive) at the sight of Panurge's fire: him did he pursue and run after with as much vigour and swiftnesse, as if it had been a bolt out of a Crossbowe, and caught him in a moment; and whilest he was in his course, he with his hands took in the aire foure great bustards, seven bitterns, six and twenty gray partridges, two and thirty red legged ones, sixteen pheasants, nine woodcocks, nineteen herons, two and thirty coushots and ring-doves; and with his feet killed ten or twelve hares and rabbets, which were then at relief, and pretty big withal, eighteen rayles in a knot together, with fifteen young wild boares, two little Bevers, and three great foxes: so striking the kid with his fauchion athwart the head he killed him, and bearing him on his back, he in his return took up his hares, rayls, and young wild boares, and as far off as he could be heard, cried out, and said, Panurge, my friend, vineger, vineger: then the good Pantagruel, thinking he had fainted, commanded them to provide him some vineger; but Panurge knew well that there was some good prey in hands, and forthwith shewed unto noble Pantagruel, how he was bearing upon his back a faire roe-buck, and all his girdle bordered with hares; then immediately did Epistemon make in the name of the nine Muses, nine antick wooden spits: Eusthenes did help to flay, and Panurge placed two great cuirasier saddles in such sort that they served for Andirons, and making their prisoner to be their Cook, they roasted their venison by the fire, wherein the horsemen were burnt; and making great chear with a good deal of vineger, the devil a one of them did forbear from his victuals, it was a triumphant and incomparable spectacle to see how they ravened and devoured. Then said Pantagruel, Would to God, every one of you had two paires of little Anthem or Sacring bells hanging at your chin, and that I had at mine the great clocks of Renes, of Poitiers, of Tours, and of Cambray, to see what a peale they would ring with the wagging of our chaps; But, said Panurge, it were better we thought a little upon our businesse, and by what meanes we might get the upper hand of our enemies: That is well remembered, said Pantagruel; therefore spoke he thus to the prisoner, My friend, tell us here the truth, and do not lie to us at all, if thou wouldest not be flayed alive, for it is I that eate the little children: relate unto us at full the order, the number and the strength of the Army: to which the prisoner answered, Sir, know for a truth that in the army there are three hundred giants, all armed with armour of proof, and wonderful great: neverthelesse, not fully so great as you, except one that is their head, named Loup-garou, who is armed from head to foot with Cyclopical anvils; furthermore, one hundred threescore and three thousand foot, all armed with the skins of hobgoblins, strong and valiant men; eleven thousand foure hundred men at armes or cuirasiers: three thousand six hundred double cannons, and harquebusiers without number; fourscore and fourteen thousand Pioneers; one hundred and fifty

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THE POOR DEVIL WAS SOMEWHAT AFRAID

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thousand whores, faire like goddesses, (that is for me, said Panurge,) whereof some are Amazons, some Lionnoises, others Parisiennes, Taurangelles, Angevines, Poictevines, Normandes, and high Dutch, there are of them of all Countreys, and all languages.

Yea, but (said Pantagruel) is the King there? Yes Sir, (said the prisoner) he is there in person, and we call him Anarchus, King of the Dipsodes, which is as much to say as thirsty people, for you never saw men more thirsty, nor more willing to drink, and his tent is guarded by the Giants: It is enough (said Pantagruel) come brave boyes, are you resolved to go with me? To which Panurge answered, God confound him that leaves you: I have already bethought myself how I will kill them all like pigs, and so the devil one leg of them shall escape; but I am somewhat troubled about one thing: And what is that? said Pantagruel: It is, (said Panurge) how I shall be able to set forward to the jusling and bragmardising of all the whores that be there this afternoon, in such sort, that there escape not one unbumped by me, breasted and jum'd after the ordinary fashion of man and woman, in the Venetian conflict. Ha, ha, ha, ha, said Pantagruel.

And Carpalin said; The devil take these sink-holes, if by G— I do not bumbast some one of them: Then said Eusthenes, What shall not I have any, whose paces since we came from Rowen, were never so well winded up, as that my needle could mount to ten or eleven a clock till now, that I have it hard, stiffe and strong, like a hundred devils? Truly, (said Panurge,) thou shalt have of the fattest, and of those that are most plump, and in the best case.

How now? (said Epistemon), every one shall ride, and I must lead the Asse, the devil take him that will do so, we will make use of the right of warre, *Qui potest capere, capiat:* No, no, said Panurge, but tie thine Asse to a crook, and ride as the world doth: And the good Pantagruel laughed at all this, and said unto them, You reckon without your host; I am much afraid, that before it be night, I shall see you in such taking, that you will have no great stomach to ride, but more like to be rode upon, with sound blowes of pike and lance: Baste, (said Epistemon), enough of that, I will not faile to bring them to you, either to roste or boile, to fry or put in paste; they are not so many in number, as were in the army of Xerxes, for he had thirty hundred thousand fighting men, if you will beleeve Herodotus and Trogus Pompeius: and yet Themistocles with a few men overthrew them all: for Gods sake take you no care for that. Cobsminnie, Cobsminnie, (said Panurge) my Codpiece alone shall suffice to overthrow all the men; and my St. Sweephole, that dwells within it, shall lay all the women squat upon their backs. Up then my lads (said Pantagruel) and let us march along.

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CHAPTER XXVII

How Pantagruel set up one Trophee in Memorial of their Valour, and Panurge another in Remembrance of the Hares: how Pantagruel likewise with his Farts begat little Men, and with his Fisgs little Women: and how Panurge broke a great Staffe over two Glasses

BEFORE we depart hence, (said Pantagruel) in remembrance of the exploit that you have now performed, I will in this place erect a faire Trophee: then every man amongst them with great joy, and fine little Countrey-songs, set up a huge big post, whereunto they hanged a great cuirasier saddle, the fronstal of a barbed horse, bridle bosses, pullie-pieces for the knees, stirrup-leathers, spurres, stirrups, a coat of male, a corslet tempered with steel, a battel-axe, a strong, short and sharp horsemans sword, a gantlet, a horsemans mace, gushet-armour for the arme-pits, leg-harnesse, and a gorget, with all other furniture needful for the decorement of a triumphant arch, in signe of a Trophee. And then Pantagruel, for an eternal memorial, wrote this victorial Ditton, as followeth.

Here was the prowesse made apparent of
Foure brave and valiant champions of proof,
Who without any armes but wit, at once,
(Like Fabius, or the two Scipions)
Burn't in a fire six hundred and threescore
Crablice, strong rogues ne're vanquished before.
By this each King may learn, rook, pawn, and Knight,
That slight is much more prevalent then might.

For victory,
(As all men see)
Hangs on the Dittie
Of that Committie,
Where the great God
Hath his abode:

Nor doth he it to strong and great men give,
But to his elect, as we must beleeve;
Therefore shall he obtain wealth and esteem,
Who thorough faith doth put his trust in him.

Whilest Pantagruel was writing these foresaid verses, Panurge halved and fixed upon a great stake the hornes of a roe-buck, together with the skin, and the right forefoot thereof, the eares of three levrets, the chine of a coney, the jawes of a hare, the wings of two bustards, the feet of foure queest-doves, a bottle or borracho full of vineger, a horne wherein to put salt, a wooden spit, a larding stick, a scurvie kettle full of holes, a dripping pan to make sauce in, an earthen salt-cellar, and a goblet of Beauvais. Then in imitation of Pantagruels verses and Trophee, wrote that which followeth:

Here was it that foure jovial blades sate down
To a profound carowsing, and to crown
Their banquet with those wines, which please best great
Bacchus, the Monarch of their drinking state:

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Then were the reines and furch of a young hare,
With salt and vineger, displayed there,
Of which to snatch a bit or two, at once
They all fell on like hungry scorpions:

For th' Inventories
Of Defensories
Say that in heat
We must drink neat
All out, and of
The choicest stuffe;

But it is bad to eat of young hares flesh,
Unlesse with vineger we it refresh:
Receive this tenet then without controll,
That vineger of that meat is the soul.

Then (said Pantagruel,) Come, my lads, let us be gone, we have stayed here too long about our victuals; for very seldom doth it fall out, that the greatest eaters do the most martial exploits, there is no shadow like that of flying colours, no smoke like that of horses, no clattering like that of armour: at this Epistemon began to smile, and said, There is no shadow like that of the kitchin, no smoke like that of pasties, and no clattering like that of goblets: unto which answered Panurge, There is no shadow like that of courtaines, no smoke like that of womens breasts, and no clattering like that of ballocks: then forthwith rising up he gave a fart, a leap, and a whistle, and most joyfully cried out aloud, Ever live Pantagruel: when Pantagruel saw that, he would have done as much; but with the fart that he let, the earth trembled nine leagues about, wherewith and with the corrupted aire, he begot about three and fifty thousand little men, ill favoured dwarfes, and with one fisg that he let, he made as many little women, crouching down, as you shall see in divers places, which never grow but like Cowes tailes downwards, or like the Limosin radishes, round. How now (said Panurge), are your farts so fertile and fruitful? by G— here be brave farted men, and fisgued women, let them be married together, they will beget fine hornets and dorflies; so did Pantagruel, and called them Pygmies; those he sent to live in an island thereby, where since that time they are increased mightily: but the cranes make warre with them continually, against which they do most courageously defend themselves; for these little ends of men and dandiprats (whom in Scotland they call whiphandles, and knots of a tarre-barrel) are commonly very teastie and cholerick: the Physical reason whereof is, because their heart is near their spleen.

At this same time, Panurge took two drinking glasses that were there, both of one bignesse, and filled them with water up to the brim, and set one of them upon one stool, and the other upon another, placing them about five foot from one another: then he took the staffe of a javelin, about five foot and a half long, and put it upon the two glasses, so that the two ends of the staffe did come just to the brims of the glasses: This done, he took a great stake or billet of wood, and said to Pantagruel, and to the rest: My Masters, behold, how easily we shall have the victory over our enemies; for just as I shall break this staffe here upon these glasses, without either breaking or crazing of them, nay, which is more, without spilling one drop of the water that is within them, even so shall we break the heads of our Dipsodes, without receiving any of us any wound or losse in our person or goods: but that you may not think there is any witchcraft in this, hold (said he to Eusthenes) strike upon the midst as hard as thou canst with this log: Eusthenes did so, and the staffe broke in

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two pieces, and not one drop of the water fell out of the glasses: Then said he, I know a great many such other tricks, let us now therefore march boldly, and with assurance.

CHAPTER XXVIII

How Pantagruel got the Victory very strangely over the Dipsodes and the Giants

AFTER all this talk, Pantagruel took the prisoner to him, and sent him away, saying, Go thou unto thy King in his Camp, and tell him tidings of what thou hast seen, and let him resolve to feast me to-morrow about noon; for as soon as my galleys shall come, which will be to-morrow at furthest; I will prove unto him by eighteen hundred thousand fighting men, and seven thousand Giants, all of them greater then I am, that he hath done foolishly and against reason, thus to invade my countrey, wherein Pantagruel feigned that he had an army at sea; but the Prisoner answered, that he would yield himself to be his slave, and that he was content never to return to his own people, but rather with Pantagruel to fight against them, and for Gods sake besought him, that he might be permitted so to do: whereunto Pantagruel would not give consent, but commanded him to depart thence speedily, and be gone, as he had told him, and to that effect gave him a box full of Euphorbium, together with some grains of the black chameleon thistle, steeped into aqua vitæ, and made up into the condiment of a wet sucket, commanding him to carry it to his King, and to say unto him, that if he were able to eate one ounce of that without drinking after it, he might then be able to resist him, without any feare or apprehension of danger.

The Prisoner then besought him with joynt hands, that in the houre of the battel he would have compassion upon him: whereat Pantagruel said unto him, After that thou hast delivered all unto the King, put thy whole confidence in God, and he will not forsake thee; because, although for my part I be mighty, as thou mayest see, and have an infinite number of men in armes, I do neverthelesse trust neither in my force nor in mine industry, but all my confidence is in God my Protectour, who doth never forsake those that in him do put their trust and confidence. This done, the Prisoner requested him that he would afford him some reasonable composition for his ransom: to which Pantagruel answered, that his end was not to rob nor ransom men, but to enrich them, and reduce them to total liberty; Go thy way, (said he) in the peace of the living God, and never follow evil company, lest some mischief befall thee. The Prisoner being gone, Pantagruel said to his men, Gentlemen, I have made this Prisoner believe that we have an army at sea, as also that we will not assault them till to-morrow at noon, to the end, that they doubting of the great arrival of our men, may spend this night in providing and strengthening themselves, but in the mean time my intention is, that we charge them about the houre of the first sleep.

Let us leave Pantagruel here with his Apostles, and speak of King Anarchus and his army. When the prisoner was come, he went unto the King, and told him how there was a great Giant come, called Pantagruel, who had overthrown, and made to be cruelly roasted all the six hundred and nine and fifty horsemen, and he alone escaped to bring the news: besides that, he was charged by the said Giant to tell him, that the next day about noon he must make a dinner ready for him, for at that houre he was resolved to set upon him: then did he give him that boxe wherein

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were those confitures; but as soon as he had swallowed down one spoonful of them, he was taken with such a heat in the throat, together with an ulceration in the flap of the top of the winde-pipe, that his tongue peel'd with it, in such sort that for all they could do unto him, he found no ease at all, but by drinking only without cessation; for as soon as ever he took the goblet from his head, his tongue was on a fire, and therefore they did nothing but still poure in wine into his throat with a funnel, which when his Captains, Bashawes and guard of his body did see, they tasted of the same drugs, to try whether they were so thirst-procuring and alterative or no: but it so befell them as it had done their King, and they plied the flaggon so well, that the noise ran throughout all the Camp, how the Prisoner was returned, that the next day they were to have an assault, that the King and his Captains did already prepare themselves for it, together with his guards, and that with carowsing lustily, and quaffing as hard as they could, every man therefore in the army began to tipple, ply the pot, swill and guzzle it as fast as they could. In summe, they drunk so much, and so long, that they fell asleep like pigs, all out of order throughout the whole camp.

Let us now return to the good Pantagruel, and relate how he carried himself in this businesse. Departing from the place of the Trophies, he took the mast of their ship in his hand like a Pilgrims staffe, and put within the top of it two hundred and seven and thirty poinsons of white wine of Anjou, the rest was of Rowen, and tied up to his girdle the bark all full of salt, as easily as the Lanskennets carry their little panniers, and so set onward on his way with his fellow-souldiers. When he was come near to the enemies Camp, Panurge said unto him, Sir, if you would do well, let down this white wine of Anjou from the scuttle of the mast of the ship, that we may all drink thereof, like Britains.

Hereunto Pantagruel very willingly consented, and they drank so neat, that there was not so much as one poor drop left, of two hundred and seven and thirty punchons, except one Boracho or leathern bottle of Tours, which Panurge filled for himself, (for he called that his vade mecum,) and some scurvie lees of wine in the bottom, which served him instead of vineger. After they had whitled and curried the canne pretty handsomely, Panurge gave Pantagruel to eate some devillish drugs, compounded of Lithotripton, (which is a stone-dissolving ingredient,) nephrocatarticon, (that purgeth the reines) the marmalade of Quinces, (called Codiniac) a confection of Cantharides, (which are green flies breeding on the tops of olive-trees) and other kindes of diuretick or pisse-procuring simples. This done, Pantagruel said to Carpalin, Go into the city, scrambling like a cat up against the wall, as you can well do, and tell them, that now presently they come out, and charge their enemies as rudely as they can, and having said so, come down taking a lighted torch with you, wherewith you shall set on fire all the tents and pavillions in the Camp, then cry as loud as you are able with your great voice, and then come away from thence. Yea, but, said Carpalin, were it not good to cloy all their ordnance? No, no, (said Pantagruel,) only blow up all their powder. Carpalin obeying him, departed suddenly, and did as he was appointed by Pantagruel, and all the Combatants came forth that were in the City, and, when he had set fire in the tents and pavillions, he past so lightly through them, and so highly and profoundly did they snort and sleep, that they never perceived him. He came to the place where their Artillery was, and set their munition on fire: but here was the danger, the fire was so sudden, that poor Carpalin had almost been burnt; and, had it not been for his wonderful agility, he had been fried like a roasting pig: but he departed away so speedily, that a bolt or arrow out of a Crossebowe could not have had a swifter motion. When he was clear of their trenches, he shouted aloud, and cried out so dreadfully, and with such amaze-

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ment to the hearers, that it seemed all the devils of hell had been let loose: at which noise the enemies awaked, but can you tell how? even no lesse astonished then are Monks, at the ringing of the first peale to Matins, which in Lusonnois is called Rubbalock.

In the meantime Pantagruel began to sowe the salt that he had in his bark, and, because they slept with an open gaping mouth, he filled all their throats with it, so that those poor wretches were by it made to cough like foxes. Ha, Pantagruel, how thou addest greater heat to the firebrand that is in us. Suddenly Pantagruel had will to pisse, by meanes of the drugs which Panurge had given him, and pist amidst the camp so well and so copiously, that he drowned them all, and there was a particular deluge, ten leagues round about, of such considerable depth, that the history saith, if his fathers great mare had been there, and pist likewise, it would undoubtedly have been a more enormous deluge than that of Deucalion; for she did never pisse, but she made a river, greater then is either the Rhosne, or the Danow, which those that were come out of the City seeing, said, They are all cruelly slain, see how the blood runs along: but they were deceived in thinking Pantagruels urine had been the blood of their enemies; for they could not see but by the light of the fire of the pavillions, and some small light of the Moon.

The enemies after that they were awaked, seeing on one side the fire in the Camp, and on the other the inundation of the urinal deluge, could not tell what to say, nor what to think; some said, that it was the end of the world, and the final judgement, which ought to be by fire: Others again thought that the sea-gods, Neptune, Protheus, Triton, and the rest of them, did persecute them, for that indeed they found it to be like sea-water and salt.

O who were able now condignely to relate, how Pantagruel did demean himself against the three hundred Giants; O my Muse, my Calliope, my Thalia, inspire me at this time, restore unto me my spirits; for this is the Logical bridge of asses! here is the pitfall, here is the difficultie, to have ability enough to expresse the horrible battel that was fought; Ah, would to God that I had now a bottle of the best wine, that ever those drank, who shall read this so veridical history.

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LOUPGAROU

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CHAPTER XXIX

How Pantagruel discomfitted the three hundred Giants armed with Free Stone, and Loupgarou their Captain

THE Giants seeing all their Camp drowned, carried away their King Anarchus upon their backs, as well as they could, out of the Fort, as Æneas did to his father Anchises, in the time of the conflagration of Troy. When Panurge perceived them, he said to Pantagruel, Sir, yonder are the Giants coming forth against you, lay on them with your mast gallantly like an old Fencer: for now is the time that you must shew your self a brave man and an honest. And for our part we will not faile you; I my self will kill to you a good many boldly enough; for why, David killed Goliath very easily, and then this great lecher Eusthenes, who is stronger then foure oxen, will not spare himself. Be of good courage therefore, and valiant, charge amongst them with point and edge, and by all manner of meanes. Well (said Pantagruel,) of courage I have more then for fifty francks, but let us be wise, for Hercules first never undertook against two; That is well cack'd, well scummered, (said Panurge) do you compare your self with Hercules? You have by G— more strength in your teeth, and more sent in your bum than ever Hercules had in all his body and soule: so much is a man worth as he esteems himself. Whilest they spake those words behold, Loupgarou was come with all his Giants, who seeing Pantagruel in a manner alone, was carried away with temerity and presumption, for hopes that he had to kill the good man; whereupon he said to his companions the Giants, You Wenchers of the low countrey, by Mahoom, if any of you undertake to fight against these men here, I will put you cruelly to death: it is my will that you let me fight single. In the mean time you shall have good sport to look upon us: then all the other Giants retired with their King, to the place where the flaggons stood, and Panurge and his Camerades with them, who counterfeited those that have had the pox, for he wreathed about his mouth, shrunk up his fingers, and with a harsh and hoarse voice said unto them, I forsake -od, (fellow souldiers) if I would have it to be beleeved, that we make any warre at all; Give us somewhat to eat with you, whilest our Masters fight against one another; to this the King and Giants joyntly condescended, and accordingly made them to banquet with them. In the meantime Panurge told them the follies of Turpin, the examples of St. Nicholas, and the tale of a tub. Loupgarou then set forward towards Pantagruel, with a mace all of steel, and that of the best sort, weighing nine thousand seven hundred kintals, and two quarterons, at the end whereof were thirteen pointed diamonds, the least whereof was as big as the greatest bell of our Ladies Church at Paris, there might want perhaps the thicknesse of a naile, or at most, that I may not lie, of the back of those knives which they call cut-lugs or eare-cutters, but for a little off or on, more or lesse, it is no matter, and it was inchanted in such sort, that it could never break, but contrarily all that it did touch, did break immediately. Thus then as he approached with great fiercenesse and pride of heart, Pantagruel, casting up his eyes to heaven, recommended himself to God with all his soule, making such a Vow as followeth.

O thou Lord God, who hast alwayes been my Protectour, and my Saviour, thou seest the distresse wherein I am at this time: nothing brings me hither but a natural zeale, which thou hast permitted unto mortals, to keep and defend themselves, their

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wives and children, countrey and family, in case thy own proper cause were not in question, which is the faith; for in such a businesse thou wilt have no coadjutors, only a Catholick Confession and service of thy Word, and hast forbidden us all arming and defence; for thou art the Almighty, who in thine owne cause, and where thine own businesse is taken to heart, canst defend it far beyond all that we can conceive, thou who hast thousand thousands of hundreds of millions of legions of Angels, the least of which is able to kill all mortal men, and turn about the Heavens and earth at his pleasure, as heretofore it very plainly appeared in the army of Sennacherib, if it may please thee therefore at this time to assist me, as my whole trust and confidence is in thee alone, I vow unto thee, that in all Countreys whatsoever, wherein I shall have any power or authority, whether in this of Utopia, or elsewhere, I will cause thy holy Gospel to be purely, simply and entirely preached, so that the abuses of a rabble of hypocrites and false prophets, who by humane constitutions, and depraved inventions, have impoisoned all the world, shall be quite exterminated from about me. This Vow was no sooner made, but there was heard a voice from heaven, saying, *Hoc fac, et vinces:* that is to say, Do this, and thou shalt overcome.

Then Pantagruel, seeing that Loupgarou with his mouth wide open was drawing near to him, went against him boldly, and cried out as loud as he was able, Thou diest, villain, thou diest!—purposing by his horrible cry to make him afraid, according to the discipline of the Lacedemonians. Withal, he immediately cast at him out of his bark, which he wore at his girdle, eighteen cags, and foure bushels of salt, wherewith he filled both his mouth, throat, nose and eyes: at this Loupgarou was so highly incensed, that most fiercely setting upon him, he thought even then with a blow of his mace to have beat out his braines: but Pantagruel was very nimble, and had alwayes a quick foot, and a quick eye, and therefore with his left foot did he step back one pace, yet not so nimbly, but that the blow, falling upon the bark, broke it in foure thousand, forescore and six pieces, and threw all the rest of the salt about the ground: Pantagruel, seeing that, most gallantly displayed the vigour of his armes, and, according to the Art of the axe, gave him with the great end of his mast a home thrust a little above the breast; then bringing along the blow to the left side, with a slash struck him between the neck and shoulders: After that, advancing his right foot, he gave him a push upon the couillons, with the upper end of his said mast, wherewith breaking the scuttle, on the top thereof he spilt three or foure punchons of wine that were left therein.

Upon that Loupgarou thought that he had pierced his bladder, and that the wine that came forth had been his urine. Pantagruel, being not content with this, would have doubled it by a side-blow; but Loupgarou, lifting up his mace, advanced one step upon him, and with all his force would have dash't it upon Pantagruel, wherein (to speak the truth) he so sprightfully carried himself, that if God had not succoured the good Pantagruel, he had been cloven from the top of his head to the bottom of his milt. But the blow glanced to the right side, by the brisk nimblenesse of Pantagruel, and his mace sank into the ground above threescore and thirteen foot, through a huge rock, out of which the fire did issue greater than nine thousand and six tuns. Pantagruel, seeing him busie about plucking out his mace, which stuck in the ground between the rocks, ran upon him, and would have clean cut off his head, if by mischance his mast had not touched a little against the stock of Loupgarous mace, which was inchanted, as we have said before: by this meanes his mast broke off about three handfuls above his hand, whereat he stood amazed like a Bell-Founder, and cried out, Ah Panurge, where art thou? Panurge seeing that, said to the King and the Giants, By G— they will hurt one another, if they be not parted; but the giants were

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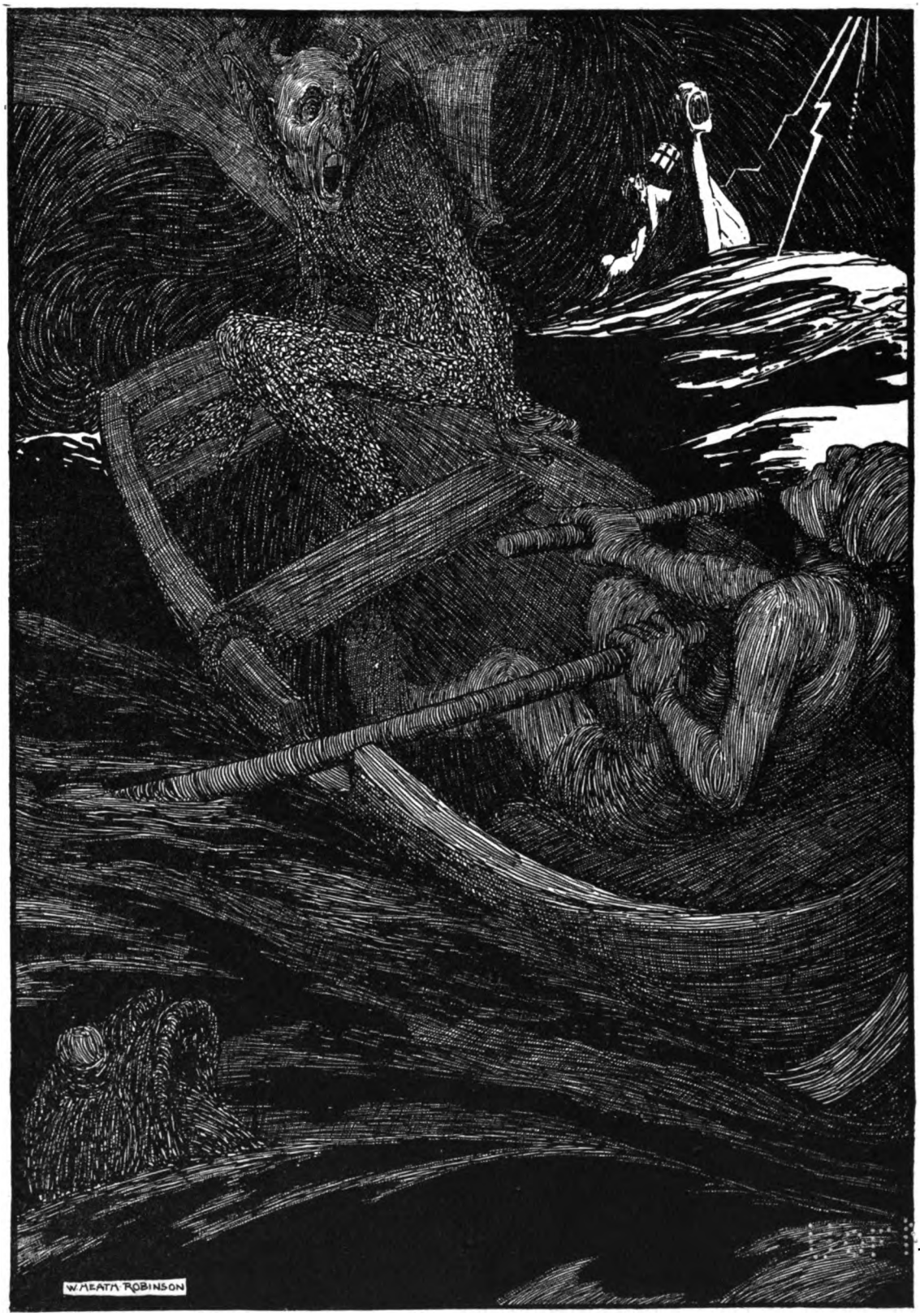

WHEN MY LORDS THE DEVILS HAD A MINDE TO RECREATE THEMSELVES UPON THE WATER

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as merry as if they had been at a wedding: then Carpalin would have risen from thence to help his Master; but one of the Giants said unto him, By Golfarin the Nephew of Mahoon, if thou stir hence, I will put thee in the bottom of my breeches, in stead of a Suppository, which cannot chuse but do me good; for in my belly I am very costive, and cannot well cagar without gnashing my teeth, and making many filthy faces. Then Pantagruel, thus destitute of a staffe, took up the end of his mast, striking athwart and alongst upon the Giant, but he did him no more hurt then you would do with a filip upon a Smiths Anvil. In the time Loupgarou was drawing his mace out of the ground, and having already plucked it out, was ready therewith to have struck Pantagruel, who being very quick in turning, avoided all his blowes, in taking only the defensive part in hand, until on a sudden he saw, that Loupgarou did threaten him with these words, saying, Now, villain, will not I faile to chop thee as small as minced meat, and keep thee henceforth from ever making any more poor men athirst; for then without any more ado, Pantagruel struck him such a blow with his foot against the belly, that he made him fall backwards, his heels over his head and dragged him thus along at flay-buttock above a flight-shot. Then Loupgarou cried out, bleeding at the throat, Mahoon, Mahoon, Mahoon, at which noise all the Giants arose to succour him: But Panurge said unto them, Gentlemen, do not go, if you will beleeve me, for our Master is mad, and strikes athwart and alongst, he cares not where, he will do you a mischief; but the Giants made no account of it, seeing that Pantagruel had never a staffe.

And when Pantagruel saw those Giants approach very near unto him, he took Loupgarou by the two feet, and lift up his body like a pike in the aire, wherewith (it being harnished with Anvils) he laid such heavy load amongst those Giants armed with free stone, that striking them down as a mason doth little knobs of stones, there was not one of them that stood before him, whom he threw not flat to the ground, and by the breaking of this stony armour there was made such a horrible rumble, as put me in minde of the fall of the butter-tower of St. Stephens at Bourge, when it melted before the Sunne. Panurge, with Carpalin and Eusthenes, did cut in the mean time the throats of those that were struck down; in such sort that there escaped not one. Pantagruel to any mans sight was like a Mower, who with his sithe (which was Loupgarou,) cut down the meddow grasse (to wit the giants,) but with this fencing of Pantagruels, Loupgarou lost his head, which happened when Pantagruel struck down one whose name was Riflandouille or pudding-plunderer, who was armed cap-a-pe with grison stones, one chip whereof splintring abroad cut off Epistemon's neck clean and faire: for otherwise the most part of them were but lightly armed with a kinde of sandie brittle stone, and the rest with slaits: at last when he saw that they were all dead, he threw the body of Loupgarou, as hard as he could against the City, where falling like a frog upon his belly, in the great piazza thereof, he with the said fall killed a singed he-cat, a wet she-cat, a farting duck, and a brideled goose.

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CHAPTER XXX

How Epistemon, who had his Head cut off, was finely healed by Panurge, and of the Newes which he brought from the Devils, and of the damned People in Hell

THIS Gigantal victory being ended, Pantagruel withdrew himself to the place of the flaggons, and called for Panurge and the rest, who came unto him safe and sound, except Eusthenes, whom one of the Giants had scratched a little in the face, whilest he was about the cutting of his throat, and Epistemon, who appeared not at all: whereat Pantagruel was so aggrieved, that he would have killed himself: but Panurge said unto him, Nay, Sir, stay a while, and we will search for him amongst the dead, and finde out the truth of all: thus as they went seeking after him, they found him stark dead, with his head between his armes all bloody. Then Eusthenes cried out, Ah cruel death! hast thou taken from me the perfectest amongst men? At which words Pantagruel rose up with the greatest grief that ever any man did see, and said to Panurge, Ha, my friend, the prophecy of your two glasses, and the javelin staffe, was a great deal too deceitful, but Panurge answered, My dear bullies all, weep not one drop more, for he being yet all hot, I will make him as sound as ever he was; in saying this, he took the head, and held it warme fore-gainst his Codpiece, that the winde might not enter into it, Eusthenes and Carpalin carried the body to the place where they had banqueted, not out of any hope that ever he would recover, but that Pantagruel might see it.

Neverthelesse Panurge gave him very good comfort, saying, If I do not heale him, I will be content to lose my head (which is a fooles wager), leave off therefore crying, and help me. Then cleansed he his neck very well with pure white wine, and after that, took his head, and into it synapised some powder of diamerdis, which he alwayes carried about him in one of his bags. Afterwards, he anointed it with I know not what ointment, and set it on very just, veine against veine, sinew against sinew, and spondyle against spondyle, that he might not be wry-necked, (for such people he mortally hated) this done, he gave it round about some fifteen or sixteen stitches with a needle, that it might not fall off again, then on all sides, and every where he put a little ointment on it, which he called resuscitative.

Suddenly Epistemon began to breath, then opened his eyes, yawned, sneezed, and afterwards let a great houshold fart; whereupon Panurge said, Now certainly he is healed, and therefore gave him to drink a large full glasse of strong white wine, with a sugred toast. In this fashion was Epistemon finely healed, only that he was somewhat hoarse for above three weeks together, and had a dry cough of which he could not be rid, but by the force of continual drinking: and now he began to speak,

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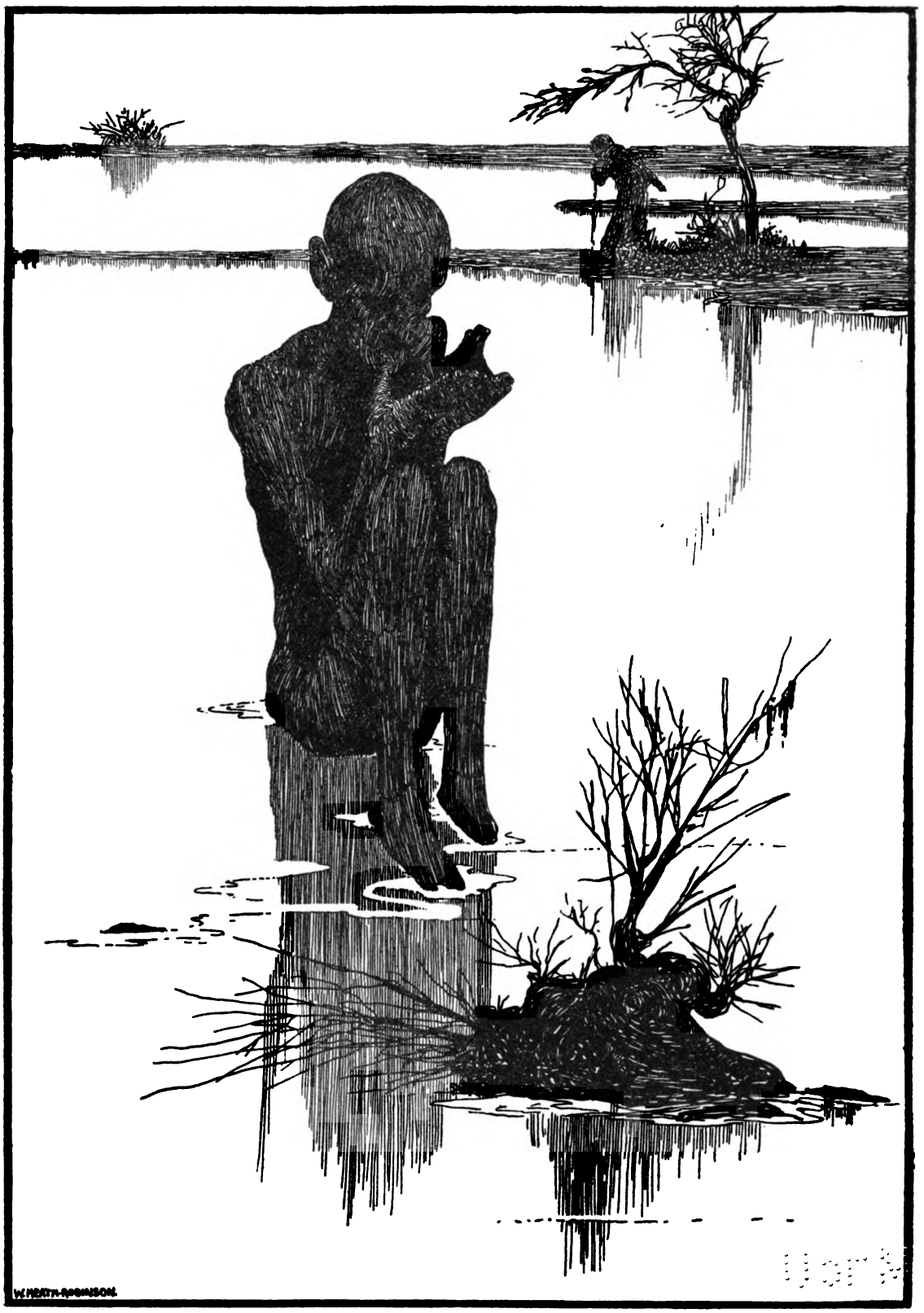

TRAJAN WAS A FISHER OF FROGS

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and said, that he had seen the divel, had spoken with Lucifer familiarly, and had been very merry in hell, and in the Elysian fields, affirming very seriously before them all, that the devils were boone companions, and merry fellowes: but in respect of the damned, he said he was very sorry that Panurge had so soon called him back into this world again; for (said he) I took wonderful delight to see them: How so? said Pantagruel: because they do not use them there (said Epistemon) so badly as you think they do: their estate and condition of living is but only changed after a very strange manner; for I saw Alexander the great there, amending and patching on clowts upon old breeches and stockins, whereby he got but a very poor living.

Xerxes was a Cryer of mustard.
Romulus, a Salter and patcher of patines.
Numa, a nailsmith.
Tarquin, a Porter.
Piso, a clownish swaine.
Sylla, a Ferrie-man.
Cyrus, a Cowheard.
Themistocles, a glasse-maker.
Epaminondas, a maker of Mirrours or Looking-glasses.
Brutus and Cassius, Surveyors or Measurers of land.
Demosthenes, a Vine-dresser.
Cicero, a fire-kindler.
Fabius, a threader of beads.
Artaxerxes, a rope-maker.
Æneas, a Miller.
Achilles was a scauld-pated maker of hay-bundles.
Agamemnon, a lick-box.
Ulysses, a hay-mower.
Nestor, a Deer-keeper or Forrester.
Darius a Gold-finder, or Jakes-farmer.
Ancus Martius, a ship-trimmer.
Camillus, a foot-post.
Marcellus, a sheller of beans.
Drusus, a taker of money at the doors of play-houses.
Scipio Africanus, a Crier of Lee in a wooden slipper.
Asdrubal, a Lanterne-maker.
Hannibal, a Kettlemaker and seller of eggeshels.
Priamus, a seller of old clouts.
Lancelot of the lake was a flayer of dead horses.

All the Knights of the round Table were poore day-labourers, employed to rowe over the rivers of Cocytus, Phlegeton, Styx, Acheron and Lethe, when my Lords, the devils had a minde to recreate themselves upon the water, as in the like occasion are hired the boatmen at Lions, the gondeleers of Venice, and oares at London; but with this difference, that these poor Knights have only for their fare a bob or flirt on the nose, and in the evening a morsel of course mouldie bread.

Trajan was a fisher of frogs.
Antoninus, a Lackey.
Commodus, a Jeat-maker.
Pertinax, a peeler of wall-nuts.
Lucullus, a maker of rattles and Hawks bells.
Justinian, a Pedlar.

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Hector, a Snap-sauce Scullion.
Paris was a poore beggar.
Cambyses, a Mule-driver.
Nero, a base blinde fidler, or player on that instrument which is called a wind-broach: Fierabras was his serving-man, who did him a thousand mischievous tricks, and would make him eat of the brown bread, and drink of the turned wine, when himself did both eate and drink of the best.
Julius Cæsar and Pompey were boat-wrights and tighters of ships.
Valentine and Orson did serve in the stoves of hell, and were sweat-rubbers in hot houses.
Giglan and Govian were poor Swine-herds.
Jafrey with the great tooth was a tinder-maker and seller of matches.
Godfrey de bullion, a Hood-maker.
Jason was a Bracelet-maker.
Don Pietro de Castille, a Carrier of Indulgences.
Morgan, a beer-Brewer.
Huon of Bourdeaux, a Hooper of barrels.
Pyrrhus, a Kitchin-Scullion.
Antiochus, a Chimney-sweeper.
Octavian, a Scraper of parchment.
Nerva, a Mariner.
Pope Julius was a Crier of pudding pyes, but he left off wearing there his great buggerly beard.
John of Paris was a greaser of boots.
Arthur of Britain, an ungreaser of caps.
Pierce Forrest, a Carrier of fagots.
Pope Boniface the eighth, a Scummer of pots.
Pope Nicholas the third, a Maker of paper.
Pope Alexander, a rat-catcher.
Pope Sixtus, an Anointer of those that have the pox.
What, (said Pantagruel) have they the pox there too? Surely (said Epistemon) I never saw so many: there are there, I think, above a hundred millions; for beleeve, that those who have not had the pox in this world, must have it in the other.
Cotsbody (said Panurge) then I am free; for I have been as farre as the hole of Gibraltar, reached unto the outmost bounds of Hercules, and gathered of the ripest.
Ogier the Dane was a Furbisher of armour.
The King Tigranes, a mender of thatched houses.
Galien Restored, a taker of Moldwarps.
The foure sons of Aymon were all tooth-drawers.
Pope Calixtus was a barber of a womans *Sine quo non.*
Pope Urban, a bacon-pecker.
Melusina was a Kitchin drudge-wench.
Mattabrune, a Laundresse.
Cleopatra, a Crier of onions.
Helene, a broker for Chamber-maids.
Semiramis, the Beggars lice-killer.
Dido did sell mushroms.
Pentasilea sold cresses.
Lucretia was an Ale-house-keeper.
Hortensia, a Spinstresse.
Livia, a grater of verdigreece.

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FIERABRAS WAS HIS SERVING-MAN

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After this manner, those that had been great Lords and Ladies here, got but a poor scurvie wretched living there below. And on the contrary, the Philosophers and others, who in this world had been altogether indigent and wanting, were great lords there in their turne. I saw Diogenes there strout it out most pompously, and in great magnificence, with a rich purple gown on him, and a golden Scepter in his right hand. And which is more, he would now and then make Alexander the Great mad, so enormously would he abuse him, when he had not well patched his breeches; for he used to pay his skin with sound bastonadoes; I saw Epictetus there most gallantly apparelled after the French fashion, sitting under a pleasant Arbour, with store of handsom Gentlewomen, frolicking, drinking, dancing, and making good cheare, with abundance of Crowns of the Sunne. Above the lattice were written these verses for his device:

To leap and dance, to sport and play,
And drink good wine both white and brown:
Or nothing else do all the day,
But tell bags full of many a Crown.

When he saw me, he invited me to drink with him very courteously, and I being willing to be entreated, we tipled and chopined together most theologically. In the mean time came Cyrus to beg one farthing of him for the honour of Mercurie, therewith to buy a few onions for his supper? No, no, said Epictetus, I do not use in my almes-giving to bestow farthings, hold, thou Varlet, there 's a crown for thee, be an honest man: Cyrus was exceeding glad to have met with such a bootie; but the other poor rogues, the Kings that are there below, as Alexander, Darius, and others stole it away from him by night. I saw Pathelin, Treasurer of Rhadamantus, who in cheapening the pudding-pyes that Pope Julius cried, asked him, How much a dozen? Three blanks (said the Pope): Nay (said Pathelin) three blowes with a cudgel. Lay them down here you rascal, and go fetch more: the poor Pope went away weeping, who when he came to his Master the Pye-maker, told him that they had taken away his pudding-pyes; whereupon his Master gave him such a sound lash with an eele-skin, that his own would have been worth nothing to make bag-pipe-bags of. I saw master John Le maire there personate the Pope in such fashion, that he made all the poor Kings and Popes of this world kisse his feet, and taking great state upon him, gave them his benediction, saying, Get the pardons, rogues, get the pardons, they are good cheap: I absolve you of bread and pottage, and dispense with you to be never good for any thing: then, calling Caillet and Triboulet to him, he spoke these words, My Lords the Cardinals dispatch their bulls, to wit, to each of them a blow with a Cudgel upon the reines, which accordingly was forthwith performed.

I heard Master Francis Villon ask Xerxes, How much the messe of mustard? A farthing, said Xerxes: to which the said Villon answered, The pox take thee for a villain: as much of square-ear'd wheat is not worth half that price, and now thou offerest to inhance the price of victuals: with this he pist in his pot as the mustard-makers of Paris used to do. I saw the trained bowe-man of the bathing tub, (known by the name of the Francarcher de baignolet) who being one of the trustees of the Inquisition, when he saw Pierce Forrest making water against a wall, in which was painted the fire of St. Antonie, declared him heretick, and would have caused him to be burnt alive, had it not been for Morgant, who for his Proficiat and other small fees gave him nine tuns of beer. Well (said Pantagruel), reserve all these faire stories for another time, only tell us how the Usurers are there handled: I saw them (said

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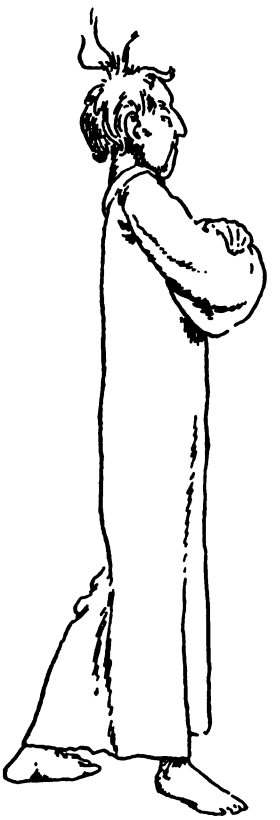
Epistemon) all very busily employed in seeking of rustie pins, and old nailes in the kennels of the streets, as you see poor wretched rogues do in this world; but the quintal, or hundred weight of this old iron ware is there valued but at the price of a cantle of bread, and yet they have but a very bad dispatch and riddance in the sale of it: thus the poor Misers are sometimes three whole weeks without eating one morsel or crumb of bread, and yet work both day and night, looking for the faire to come: neverthelesse, of all this labour, toile and misery, they reckon nothing, so cursedly active they are in the prosecution of that their base calling, in hopes at the end of the yeare, to earne some scurvie penny by it.

Come, (said Pantagruel) let us now make our selves merry one bout, and drink (my lads) I beseech you, for it is very good drinking all this moneth: then did they uncase their flaggons by heaps and dozens, and with their leaguer-provision made excellent good chear: but the poor King Anarchus could not all this while settle himselfe towards any fit of mirth; whereupon Panurge said, Of what trade shall we make my Lord the King here, that he may be skilful in the Art, when he goes thither to sojourn amongst all the devils of hell? Indeed (said Pantagruel) that was well advised of thee, do with him what thou wilt: I give him to thee: Grammercie (said Panurge) the present is not to be refused, and I love it from you.



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ALL VERY BUSILY EMPLOYED IN SEEKING OF RUSTIE PINS

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CHAPTER XXXI

How Pantagruel entered into the City of the Amaurots, and how Panurge married King Anarchus to an old Lantern-carrying Hag, and made him a Cryer of Green Sauce

AFTER this wonderful victory, Pantagruel sent Carpalin unto the city of the Amaurots, to declare and signifie unto them, how the King Anarchus was taken prisoner, and all the enemies of the City overthrown, which news when they heard, all the inhabitants of the City came forth to meet him in good order, and with a great triumphant pomp, conducting him with a heavenly joy into the City, where innumerable bone-fires were set on, thorough all the parts thereof, and faire round tables, which were furnished with store of good victuals, set out in the middle of the streets; this was a renewing of the golden age in the time of Saturn, so good was the cheere which then they made.

But Pantagruel having assembled the whole Senate, and Common Councelmen of the town, said (My Masters) we must now strike the iron whilest it is hot; it is therefore my will, that before we frolick it any longer, we advise how to assault and take the whole Kingdom of the Dipsodes: to which effect let those that will go with me provide themselves against to-morrow after drinking; for then will I begin to march, not that I need any more men then I have to help me to conquer it; for I could make it as sure that way as if I had it already, but I see this City is so full of inhabitants, that they scarce can turn in the streets; I will, therefore, carry them as a Colonie into Dipsodie, and will give them all that Countrey, which is fair, wealthie, fruitful and pleasant, above all other Countreys in the world, as many of you can tell who have been there heretofore. Every one of you, therefore that will go along, let him provide himself as I have said. This counsel and resolution being published in the City, the next morning there assembled in the piazza, before the Palace, to the number of eighteen hundred fifty six thousand and eleven, besides women and little children: thus began they to march straight into Dipsodie, in such good order as did the people of Israel, when they departed out of Egypt, to passe over the red sea.

But before we proceed any further in this purpose, I will tell you how Panurge handled his prisoner the King Anarchus; for having remembred that which Epistemon had related, how the Kings and rich men in this world were used in the Elysian fields, and how they got their living there by base and ignoble trades; he therefore one day apparelled his King in a pretty little canvass doublet, all jagged and pinked like the tippet of a light horsemans cap, together with a paire of large Mariners breeches, and stockins without shoes; For (said he) they would but spoile his sight; and a little peach-coloured bonnet, with a great capons feather in it: I lie, for I think he had two: and a very handsome girdle of a sky-colour and green, (in French called *pers et vert*) saying, that such a livery did become him well, for that he had alwayes been perverse, and in this plight bringing him before Pantagruel, said unto him, Do you know this royster? No indeed, said Pantagruel: It is (said Panurge) my Lord the King of the three batches, or threadbare sovereign: I intend to make him an honest man. These devillish Kings which we have here are but as so many calves, they know nothing, and are good for nothing, but to do a thousand

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mischiefs to their poor subjects, and to trouble all the world with warre for their unjust and detestable pleasure: I will put him to a trade, and make him a crier of green sauce: Go to, begin and cry, Do you lack any green sauce? and the poor wretch cried: That is too low (said Panurge,) then took him by the eare, saying, Sing higher in Ge. sol. re. ut: So, so (poor wretch) thou hast a good throat: thou wert never so happy as to be no longer King: and Pantagruel made himself merry with all this; for I dare boldly say, that he was the best little gaffer that was to be seen between this and the end of a staffe. Thus was Anarchus made a good Crier of green sauce. Two dayes thereafter Panurge married him with an old Lanterne-carrying Hag, and he himselfe made the wedding with fine sheeps-heads, brave haslets with mustard, gallant salligots with garlick, of which he sent five horse-loads unto Pantagruel, which he ate up all, he found them so appetizing: and for their drink, they had a kinde of small well-watered wine, and some sorbapple-cider: and, to make them dance, he hired a blinde man, that made musick to them with a windbroach.

After dinner he led them to the Palace, and shewed them to Pantagruel, and said, pointing to the married woman, You need not feare that she will crack. Why? said Pantagruel: Because, said Panurge, she is well slit and broke up already; What do you mean by that? said Pantagruel: Do not you see? said Panurge, that the chestnuts which are roasted in the fire, if they be whole, they crack as if they were mad; and, to keep them from cracking, they make an incision in them, and slit them; so this new bride is in her lower parts well slit before, and therefore will not crack behinde.

Pantagruel gave them a little lodge near the lower street, and a mortar of stone wherein to bray and pound their sauce, and in this manner did they do their little businesse, he being as pretty a Crier of green sauce, as ever was seene in the Countrey of Utopia. But I have been told since, that his wife doth beat him like plaister, and the poor sot dare not defend himself, he is so simple.

CHAPTER XXXII

How Pantagruel with his Tongue covered a whole Army, and what the Author saw in his Mouth

THUS as Pantagruel with all his Army had entered into the Countrey of the Dipsodes, every one was glad of it, and incontinently rendred themselves unto him, bringing him out of their own good wills the Keyes of all the Cities where he went, the Almirods only excepted, who being resolved to hold out against him, made answer to his Heraulds, that they would not yield but upon very honourable and good conditions.

What? (said Pantagruel) do they ask any better termes, then the hand at the pot, and the glasse in their fist? Come, let us go sack them, and put them all to the sword: then did they put themselves in good order, as being fully determined to give an assault, but by the way passing through a large field, they were overtaken with a great shower of raine, whereat they began to shiver and tremble, to croud, presse and thrust close to one another. When Pantagruel saw that, he made their Captains tell them, that it was nothing, and that he saw well above the clouds, that it would be

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THE POOR SOT DARE NOT DEFEND HIMSELF

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nothing but a little dew; but howsoever, that they should put themselves in order, and he would cover them: then did they put themselves in a close order, and stood as near to other as they could: and Pantagruel drew out his tongue only half-wayes and covered them all, as a hen doth her chickens. In the mean time I, who relate to you these so veritable stories, hid myself under a burdock-leafe, which was not much lesse in largenesse then the arch of the bridge of Montrible, but when I saw them thus covered, I went towards them to shelter my self likewise; which I could not do, for that they were so (as the saying is) 'At the yards end there is no cloth left.' Then as well as I could, I got upon it, and went along full two leagues upon his tongue, and so long marched, that at last I came into his mouth: but, oh gods and goddesses, what did I see there? Jupiter confound me with his trisulk lightning if I lie: I walked there as they do in Sophie and Constantinople, and saw there great rocks, like the mountains in Denmark, I believe that those were his teeth. I saw also faire meddows, large forrests, great and strong Cities, not a jot lesse than Lyons or Poictiers. The first man I met with there, was a good honest fellow planting coleworts, whereat being very much amazed, I asked him, My friend, what dost thou make here? I plant coleworts, said he; but how, and wherewith, said I? Ha, Sir, said he, every one cannot have his ballocks as heavy as a mortar, neither can we be all rich: thus do I get my poor living, and carry them to the market to sell in the City which is here behinde. Jesus! (said I) is there here a new world? Sure, (said he) it is never a jot new, but it is commonly reported, that without this there is an earth, whereof the inhabitants enjoy the light of a Sunne and a Moone, and that it is full of, and replenished with very good commodities; but yet this is more ancient that that: Yea, but (said I) my friend, what is the name of that City, whither thou carriest thy Coleworts to sell? It is called Aspharage, (said he) and all the indwellers are Christians, very honest men, and will make you good chear. To be brief, I resolved to go thither, Now in my way, I met with a fellow that was lying in wait to catch pigeons, of whom I asked, (My friend) from whence came these pigeons? Sir, (said he) they come from the other world: then I thought, that when Pantagruel yawned, the pigeons went into his mouth in whole flocks, thinking that it had been a pigeon-house.

Then I went into the City, which I found faire, very strong, and seated in a good aire; but at my entry the guard demanded of me my passe or ticket: whereat I was much astonished, and asked them, (My Masters) is there any danger of the plague here? O Lord, (said they) they die hard by here so fast, that the cart runs about the streets; Good God! (said I) and where? whereunto they answered that it was in Larinx and Phærinx, which are two great Cities, such as Rowen and Nants, rich and of great trading: and the cause of the plague was by a stinking and infectious exhalation, which lately vapoured out of the abismes, whereof there have died above two and twenty hundred and three-score thousand and sixteen persons within this sevennight; then I considered, calculated and found, that it was a rank and unsavoury breathing, which came out of Pantagruels stomack, when he did eat so much garlick, as we have aforesaid.

Parting from thence, I past amongst the rocks, which were his teeth, and never left walking, till I got up on one of them; and there I found the pleasantest places in the world, great large tennis-Courts, faire galleries, sweet meddows, store of Vines, and an infinite number of banqueting summer out-houses in the fields, after the Italian fashion, full of pleasure and delight, where I stayed full foure moneths, and never made better cheer in my life as then. After that I went down by the hinder teeth to come to the chaps; but in the way I was robbed by thieves in a great forrest, that is in the territory towards the eares: then (after a little further travelling) I fell

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upon a pretty petty village, (truly I have forgot the name of it) where I was yet merrier than ever, and got some certain money to live by. Can you tell how? by sleeping; for there they hire men by the day to sleep, and they get by it sixpence a day, but they that can snort hard get at least nine pence. How I had been robbed in the valley, I informed the Senators, who told me that, in very truth, the people of that side were bad livers, and naturally theevish, whereby I perceived well, that as we have with us the Countreys cisalpine and transalpine, that is, behither and beyond the mountains, so have they there the Countreys cidentine and tradentine, that is, behither and beyond the teeth: but it is farre better living on this side, and the aire is purer. There I began to think, that it is very true which is commonly said, that the one half of the world knoweth not how the other half liveth; seeing none before my self had ever written of that Countrey, wherein are above five and twenty Kingdoms inhabited, besides deserts, and a great arme of the sea: concerning which purpose, I have composed a great book intituled the History of the Throttias, because they dwell in the throat of my Master Pantagruel.

At last I was willing to return, and, passing by his beard, I cast my self upon his shoulders, and from thence slid down to the ground, and fell before him: as soon as I was perceived by him, he asked me, Whence comest thou, Alcofribas? I answered him, Out of your mouth, my Lord: and how long hast thou been there? said he. Since the time (said I) that you went against the Almirods; That is, about six moneths ago, said he: and wherewith didst thou live? what didst thou drink? I answered, My Lord, of the same that you did, and of the daintiest morsels that past through your throat I took toll: Yea, but, said he, where didst thou shite? In your throat (my lord) said I. Ha, ha, thou art a merry fellow, said he. We have with the help of God conquered all the land of the Dipsodes; I will give thee the Chastelleine, or Lairdship of Salmigondin. Grammercy, my Lord, said I, you gratifie me beyond all that I have deserved of you.

CHAPTER XXXIII

How Pantagruel became sick, and the Manner how he was recoverea

AWHILE after this the good Pantagruel fell sick, and had such an obstruction in his stomack, that he could neither eate nor drink: and because mischief seldome comes alone, a hot pisse seised on him, which tormented him more then you would beleeve: His Physicians neverthelesse helped him very well, and

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with store of lenitives and diuretick drugs made him pisse away his paine: his urine was so hot, that since that time it is not yet cold, and you have of it in divers places of France, according to the course that it took, and they are called the hot baths, as

At Coderets.
At Limoŭs.
At Dast.
At Ballervie.
At Neric.
At Bourbonansie, and elsewhere in Italie.
At Mongros.
At Appone.
At Sancto Petro de Padua.
At St. Helen.
At Casa Nuova.
At St. Bartolomee, in the County of Boulogne.
At the Porrette, and a thousand other places.

And I wonder much at a rabble of foolish Philosophers and Physicians, who spend their time in disputing, whence the heat of the said waters cometh, whether it be by reason of Borax, or sulphur, or allum, or salt-peter that is within the mine: for they do nothing but dote, and better were it for them, to rub their arse against a thistle, then to waste away their time thus in disputing of that, whereof they know not the original; for the resolution is easie, neither need we to enquire any further, than that the said baths came by a hot pisse of the good Pantagruel.

Now to tell you after what manner he was cured of his principal disease; I let passe how for a minorative, or gentle potion, he took foure hundred pound weight of Colophoniack Scammonee, six score and eighteen cart-loads of Cassia: an eleven thousand and nine hundred pound weight of Rubarb, besides other confuse jumblings of sundry drugs: You must understand, that by the advice of the Physicians it was ordained, that what did offend his stomach should be taken away; and therefore they made seventeen great balls of copper, each whereof was bigger then that which is to be seen on the top of St. Peters needle at Rome, and in such sort, that they did open in the midst, and shut with a spring. Into one of them entered one of his men, carrying a Lanterne and a torch lighted, and so Pantagruel swallowed him down like a little pill: into seven others went seven Countrey-fellows, having every one of them a shovel on his neck: into nine others entred nine wood-carriers, having each of them a basket hung at his neck, and so were they swallowed down like pills: when they were in his stomack, every one undid his spring, and came out of their cabins: the first whereof was he that carried the Lantern, and so they fell more then half a league into a most horrible gulph, more stinking and infectious then ever was Mephitis, or the marishes of the Camerina, or the abominably unsavoury lake of Sorbona, whereof Strabo maketh mention. And had it not been, that they had very well antidoted their stomach, heart and wine-pot, which is called the noddle, they had been altogether suffocated and choaked with these detestable vapours. O what a perfume! O what an evaporation wherewith to bewray the mask or muflers of young mangie queans: after that with groping and smelling they came near to the fecal matter and the corrupted humours; finally, they found a montjoy or heap of ordure and filth: then fell the pioneers to work to dig it up, and the rest

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with their shovels filled the baskets; and when all was cleansed, every one retired himself into his ball.

This done, Pantagruel enforcing himself to a vomit, very easily brought them out, and they made no more shew in his mouth, then a fart in yours: but when they came merrily out of their pills, I thought upon the Grecians coming out of the Trojan horse: by this meanes was he healed, and brought unto his former state and convalescence; and of these brazen pills, or rather copper-balls, you have one at Orleans, upon the steeple of the Holy Crosse Church.

CHAPTER XXXIV

The Conclusion of this present Book, and the Excuse of the Author

NOW (my masters) you have heard a beginning of the horrifick history of my Lord and Master Pantagruel: Here will I make an end of the first book; My head akes a little, and I perceive that the Registers of my braine are somewhat jumbled and disordered with this septembral juice. You shall have the rest of the history at Franckfort mart next coming, and there shall you see how Panurge was married and made a Cuckold within a moneth after his wedding: how Pantagruel found out the Philosophers stone, the manner how he found it, and the way how to use it: how he past over the Caspian mountaines, and how he sailed thorough the Atlantick sea, defeated the Cannibals, and conquered the isles of Perles, how he married the daughter of the King of India, called Prestian, how he fought against the devil, and burnt up five chambers of hell, ransacked the great black chamber, threw Proserpina into the fire, broke five teeth to Lucifer, and the horne that was in his arse. How he visited the regions of the Moon, to know whether indeed the Moon were not entire and whole, or if the women had three quarters of it in their heads, and a thousand other little merriments all veritable. These are brave things truly; Good night, Gentlemen, *Perdonate mi*, and think not so much upon my faults, that you forget your own.

If you say to me, (Master) it would seem that you were not very wise in writing to us these flimflam stories, and pleasant fooleries: I answer you, that you are not much wiser to spend your time in reading them: neverthelesse, if you read them to make your selves merry, as in manner of pastime I wrote them, you and I both are farre more worthy of pardon, then a great rabble of squint-minded fellowes, dissembling and counterfeit Saints, demure lookers, hypocrites, pretended zealots, tough Fryars, buskin-Monks, and other such sects of men, who disguise themselves like Maskers to deceive the world, for, whilest they give the common people to understand, that they are busied about nothing but contemplation and devotion in fastings, and maceration of their sensuality; and that only to sustain and aliment the small frailty of their humanity: it is so far otherwise, that on the contrary (God knows) what cheer they make, *Et Curios simulant, sed bacchanalia vivunt.* You may read it in great letters, in the colouring of their red snowts, and gulching bellies as big as a tun, unlesse it be when they perfume themselves with sulphur; as for their study, it is wholly taken up in reading of Pantagruelin books, not so much to passe the time merrily, as to hurt some one or other mischievously, to wit, in articling, sole-articling, wry-neckifying, buttock-stirring, ballocking, and diabliculating, that is,

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W. HEATH ROBINSON

WHO DISGUISE THEMSELVES LIKE MASKERS TO DECEIVE THE WORLD

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culumniating ; wherein they are like unto the poor rogues of a village, that are busie in stirring up and scraping in the ordure and filth of little children, in the season of cherries and guinds, and that only to find the kernels, that they may sell them to the druggists, to make thereof pomander oile. Fly from these men, abhorre and hate them as much as I do, and upon my faith you will finde your selves the better for it. And if you desire to be good Pantagruelists (that is to say, to live in peace, joy, health, making your selves alwayes merry) never trust those men that alwayes peep out at one hole.

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THE THIRD BOOK

CHAPTER I

How Pantagruel transported a Colony of Utopians into Dypsodie

PANTAGRUEL having wholly subdued the Land of Dypsodie, transported thereunto a Colony of Utopians, to the number of 9876543210 Men, besides the Women and little Children, Artificers of all Trades, and Professors of all Sciences; to people, cultivate and improve that Country, which otherways was ill inhabited, and in the greatest part thereof but a meer Desert and Wilderness; and did transport them so much for the excessive multitude of Men and Women which were in Utopia multiplied (for number) like Grashoppers upon the face of the Land. You understand well enough, nor is it needful further to explain it to you, that the Utopian Men had so rank and fruitful Genitories, and that the Utopian Women carried Matrixes so ample, so glutonous, so tenaciously retentive, and so Architectonically cellulated, that at the end of every Ninth Month, Seven Children at the least (what Male, what Female) were brought forth by every marry'd Woman, in imitation of the People of Israel in Egypt, if Anthony de Lyra be to be trusted. Nor yet was this Transplantation made so much for the Fertility of the Soil, the Wholsomness of the Air, or Commodity of the Country of Dypsodie, as to retain that Rebellious People within the Bounds of their Duty and Obedience, by this new Transport of his ancient and most faithful Subjects, who from all time out of mind, never knew, acknowledged, owned or served any other Sovereign Lord but him; and who likewise from the very instant of their Birth, as soon as they were entred into this World, had, with the Milk of their Mothers and Nurses, suck'd in the Sweetness, Humanity and Mildness of his Government, to which they were all of them so nourished and habituated, that there was nothing surer, than that they would sooner abandon their Lives, than swerve from this singular and primitive Obedience naturally due to their Prince, whithersoever they should be dispersed or removed.

And not only should they, and their Children successively descending from their Blood, be such, but also would keep and maintain in this same Fealty, and obsequious Observance, all the Nations lately annexed to his Empire: Which so truly came to pass, that therein he was not disappointed of his Intent. For if the Utopians were, before their Transplantation thither, dutiful and faithful Subjects, the Dypsodes, after some few days conversing with them, were every whit as (if not more) loyal than they; and that by virtue of I know not what natural Fervency incident to all Human Creatures at the beginning of any labour wherein they took delight; solemnly attesting

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the Heavens, and Supreme Intelligences, of their being only sorry, that no sooner unto their knowledge had arrived the great Renown of the good Pantagruel.

Remark therefore here (honest Drinkers) that the manner of preserving and retaining Countries newly conquer'd, in Obedience, is not (as hath been the erroneous Opinion of some Tyrannical Spirits, to their own Detriment and Dishonour) to pillage, plunder, force, spoil, trouble, oppress, vex, disquiet, ruin and destroy the People, ruling, governing, and keeping them in awe with Rods of Iron; and (in a word) eating and devouring them, after the fashion that Homer calls an Unjust and Wicked King, *θημόβορον*, that is to say, a Devourer of his People.

I will not bring you, to this Purpose, the Testimony of ancient Writers; it shall suffice, to put you in mind of what your Fathers have seen thereof, and your selves too, if you be not very Babes. New-born, they must be given suck to, rock'd in a Cradle, and dandled. Trees newly planted must be supported, under-propp'd, strengthned and defended against all Tempests, Mischiefs, Injuries and Calamities. And one lately saved from a long and dangerous Sickness, and new upon his Recovery, must be forborn, spared and cherished, in such sort, that they may harbour in their own Breasts this Opinion, That there is not in the World a King or a Prince, who does not desire fewer Enemies, and more Friends.

Thus Osiris, the great King of the Egyptians, conquer'd almost the whole Earth, not so much by Force of Arms, as by easing the People of their Troubles, teaching them how to live well and honestly, giving them good Laws, and using them with all possible Affability, Courtesy, Gentleness and Liberality: Therefore was he by all Men deservedly entituled, Great King Evergetes, (that is to say, Benefactor), which Style he obtained by virtue of the Command of Jupiter to Pamyla.

And in effect, Hesiod, in his Hierarchy, placed the good Dæmons (call them Angels, if you will, or Geniuses) as Intercessors and Mediators betwixt the Gods and Men, they being of a degree inferiour to the Gods, but superiour to Men; and for that through their Hands the Riches and Benefits we get from Heaven are dealt to us; and that they are continually doing us good, and still protecting us from evil. He saith, that they exercise the Offices of Kings; because to do always good, and never ill, is an Act most singularly Royal.

Just such another was the Emperor of the Universe, Alexander the Macedonian. After this manner was Hercules Sovereign Possessor of the whole Continent, relieving Men from monstrous Oppressions, Exactions and Tyrannies; governing them with Discretion, maintaining them in Equity and Justice, instructing them with seasonable Policies and wholsom Laws, convenient for, and suitable to the Soil, Climate and Disposition of the Country, supplying where was wanting, abating what was superfluous, and pardoning all that was past, with a sempiternal forgetfulness of all preceding Offences, as was the Amnestie of the Athenians, when by the Prowess, Valour and Industry of Thrasybulus the Tyrants were exterminated; afterwards at Rome by Cicero exposed, and renewed under the Emperor Aurelian. These are the Philtres, Allurements, Jynges, Inveiglements, Baits and Enticements of Love, by the means whereof that may be peaceably revived, which was painfully acquired. Nor can a Conqueror reign more happily, whether he be a Monarch, Emperor, King, Prince or Philosopher, than by making his Justice to second his Valour. His Valour shows it self in Victory and Conquest; his Justice will appear in the Good-will and Affection of the People, when he maketh Laws, publisheth Ordinances, establisheth Religion, and doth what is right to every one, as the noble Poet Virgil writes of Octavian Augustus:

Victorque volentes
Per populos dat jura

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Therefore is it that Homer, in his *Iliads* calleth a good Prince and great King, κοσμήτορα λαῶν, that is, The Ornament of the People.

Such was the Consideration of Numa Pompilius the Second King of the Romans, a just Politician and wise Philosopher, when he ordained that to God Terminus, on the Day of his Festival call'd Terminales, nothing should be sacrificed that had died; teaching us thereby, that the Bounds, Limits and Frontiers of Kingdoms should be guarded, and preserved in Peace, Amity and Meekness, without polluting our Hands with Blood and Robbery: Who doth otherways, shall not only lose what he hath gained, but also be loaded with this Scandal and Reproach, That he is an unjust and wicked Purchaser, and his Acquests perish with him; *Juxta illud malæ parta, male dilabuntur.* And altho' during his whole Life-time, he should have peaceable Possession thereof; yet if what hath been so acquired moulder away in the Hands of his Heirs, the same Opproby, Scandal and Imputation will be charged upon the Defunct, and his Memory remain accursed, for his unjust and unwarrantable Conquest; *Juxta illud, de male quæsitis vix gaudet tertius hæres.*

Remark likewise, Gentlemen, you Gouty Feoffees, in this main Point worthy of your Observation, how, by these means, Pantagruel of one Angel made two; which was a Contingency opposite to the Council of Charlemaine, who made two Devils of one, when he transplanted the Saxons into Flanders, and the Flemins into Saxony. For not being able to keep in such Subjection the Saxons, whose Dominion he had joined to the Empire, but that ever and anon they would break forth into open Rebellion, if he should casually be drawn into Spain, or other remote Kingdom: He caused them to be brought unto his own Country of Flanders, the Inhabitants whereof did naturally obey him; and transported the Haynaults and Flemens, his ancient loving Subjects, into Saxony, not mistrusting their Loyalty, now that they were transplanted into a strange Land. But it hapned that the Saxons persisted in their Rebellion and primitive Obstinacy; and the Flemens dwelling in Saxony did imbibe the stubborn Manners and Conditions of the Saxons.

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CHAPTER II

How Panurge was made Laird of Salmygondin in Dypsodie, and did waste his Revenue before it came in

WHILST Pantagruel was giving Order for the Government of all Dypsodie, he assigned to Panurge the Lairdship of Salmygondin, which was yearly worth 6789106789 Royals of certain Rent, besides the uncertain Revenue of the Locusts and Periwinkles, amounting one year with another to the value of 435768, or 2435769 French Crowns of Berry. Sometimes it did amount to 1230554321 Seraphs when it was a good Year, and that Locusts and Periwinkles were in request; but that was not every Year.

Now his Worship, the new Laird, husbanded this his Estate so providently well and prudently, that in less than fourteen days he wasted and dilapidated all the certain and uncertain Revenue of his Lairdship for three whole Years: Yet did not he properly dilapidate it, as you might say, in founding of Monasteries, building of Churches, erecting of Colleges, and setting up of Hospitals, or casting his Bacon-Flitches to the Dogs; but spent it in a thousand little Banquets and jolly Collations, keeping open House for all Comers and Goers; yea, to all good Fellows, young Girls, and pretty Wenches; felling Timber, burning the great Logs for the sale of the Ashes, borrowing Money before-hand, buying dear, selling cheap, and eating his Corn (as it were) whilst it was but Grass.

Pantagruel being advertised of this his Lavishness, was in good sooth no way offended at the matter, angry nor sorry; for I once told you, and again tell it you, that he was the best, little, great Good-man that ever girded a Sword to his Side; he took all things in good part, and interpreted every Action to the best Sense: He never vexed nor disquieted himself with the least pretence of Dislike to any thing; because he knew that he must have most grosly abandoned the Divine Mansion of Reason, if he had permitted his Mind to be never so little grieved, afflicted or altered at any occasion whatsoever. For all the Goods that the Heaven covereth, and that the Earth containeth in all their Dimensions and Heighth, Depth, Breadth, and Length, are not of so much worth, as that we should for them disturb or disorder our Affections, trouble or perplex our Senses or Spirits.

He drew only Panurge aside, and then making to him a sweet Remonstrance and mild Admonition, very gently represented before him in strong Arguments, That if he should continue in such an unthrifty course of Living, and not become a better Mesnagier, it would prove altogether impossible for him, or at least hugely difficult at any time to make him Rich. Rich! answered Panurge, Have you fixed your Thoughts there? Have you undertaken the Task to enrich me in this World? Set your Mind to live merrily in the Name of God and good Folks, let no other Cark nor Care be harboured within the Sacro sanctified Domicile of your Celestial Brain. May the Calmness and Tranquility thereof be never incommodated with, or overshadowed by any frowning Clouds of sullen Imaginations and displeasing Annoyance. For if you live joyful, merry, jocund and glad, I cannot be but rich enough. Every body cries up thrift, thrift, and good Husbandry; but many speak of Robin Hood that never shot in his Bow; and talk of that Vertue of Mesnagery, who know not what belong to it. It is by me that they must be advised. From me therefore take

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this Advertisement and Information, that what is imputed to me for a Vice, hath been done in imitation of the University and Parliament of Paris, places in which is to be found the true Spring and Source of the lively Idea of Pantheology, and all manner of Justice. Let him be counted an Heretick that doubteth thereof, and doth not firmly believe it: Yet they in one day eat up their Bishop, or the Revenue of the Bishoprick (is it not all one) for a whole year; yea, sometimes for two. This is done on the day he makes his Entry, and is installed: Nor is there any place for an Excuse; for he cannot avoid it, unless he would be houted at and stoned for his Parsimony.

It hath been also esteemed an act flowing from the Habit of the Four Cardinal Vertues. Of Prudence in borrowing Money before-hand; for none knows what may fall out; who is able to tell if the World shall last yet three years? But although it should continue longer, is there any Man so foolish, as to have the Confidence to promise himself three years?

What fool so confident to say
That he shall live one other day?

Of Commutative Justice, in buying dear (I say upon Trust) and selling Goods cheap, (that is, for ready Money) what says Cato in his Book of Husbandry to this purpose? The Father of a Family (says he) must be a perpetual Seller; by which means it is impossible but that at last he shall become rich, if he have of vendible Ware enough still ready for Sale.

Of Distributive Justice it doth partake, in giving Entertainment to good (remark good) and gentle Fellows, whom fortune had Shipwrack'd (like Ulysses) upon the Rock of a hungry Stomach without provision of Sustenance: And likewise to the good (remark the good) and young Wenches: For according to the Sentence of Hippocrates, Youth is impatient of Hunger, chiefly if it be vigorous, lively, frolick, brisk, stirring and bouncing; which wanton Lasses willingly, and heartily devote themselves to the pleasure of Honest Men; and are in so far both Platonick and Ciceronian, that they do acknowledge their being born into this World, not to be for themselves alone, but that in their proper Persons their Acquaintance may claim one share, and their Friends another.

The vertue of Fortitude appears therein by the cutting down and overthrowing of the great Trees, like a second Milo making Havock of the dark Forests, which did serve only to furnish Dens, Caves, and shelter to Wolves, with Boars and Foxes; and afford Receptacles, withdrawing Corners and Refuges to Robbers, Thieves and Murtherers; lurking holes and sculking places for Cut-throat Assassinators; secret obscure shops for Coiners of false Money, and safe Retreats for Hereticks, laying them even and level with the plain Champion Fields and pleasant Heathy Ground, at the sound of the Hautbois and Bagpipes playing, reeks with the high and stately Timber, and preparing Seats and Benches for the Eve of the dreadful day of Judgment.

I gave thereby proof of my Temperance in eating my Corn whilst it was but Grass, like an Hermit feeding upon Sallets and Roots, and so affranchising my self from the Yoak of sensual Appetites to the utter disclaiming of their Sovereignty, I might the better reserve somewhat in store, for the relief of the lame, blind, cripple, maimed, needy, poor and wanting Wretches.

In taking this course I save the expence of the weed-grubbers, who gain Money; of the Reapers in Harvest-time, who drink lustily, and without water; of Gleaners, who will expect their Cakes and Bannocks; of Threshers, who leave no Garlick,

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Scallions, Leeks nor Onyons in our Gardens (by the authority of Thestilis in Virgil); and of the Millers, who are generally Thieves; and of the Bakers, who are little better; is this small Saving or Frugality? besides the mischief and damage of the Field-mice, the decay of Barns, and the destruction usually made by Weesils and other Vermin.

Of Corn in the Blade. You may make good Green-sauce of a light Concoction, and easie Digestion, which recreates the Brain, and exhilerates the Animal Spirits, rejoyceth the Sight, openeth the Appetite, delighteth the Taste, comforteth the Heart, tickleth the Tongue, cheareth the Countenance, striking a fresh and lively Colour, strengthning the Muscles, tempers the Blood, disburthens the Midrif, refresheth the Liver, disobstructs the Spleen, easeth the Kidneys, suppleth the Reins, quickens the Joynts of the Back, cleanseth the Urine-Conduits, dilates the Spermatick Vessels, shortens the Cremasters, purgeth the Bladder, puffeth up the Genitories, correcteth the Prepuce, hardens the Nut, and rectifies that Member. It will make you have a current Belly to trot, fart, dung, piss, sneeze, cough, spit, belch, spew, yawn, snuff, blow, breath, snort, sweat, and set taunt your Robin, with a thousand other rare Advantages. I understand you very well (says Pantagruel) you would thereby infer, that those of a mean Spirit and shallow Capacity, have not the skill to spend much in a short time: You are not the first in whose conceit that Heresie hath entred: Nero maintained it, and above all Mortals admired most his Unkle Caius Caligula, for having in a few days, by a most wonderful pregnant Invention totally spent all the Goods and Patrimony which Tiberius had left him.

But instead of observing the Sumptuous Supper-curbing Laws of the Romans, to wit, the Orchia, the Fannia, the Didia, the Licinia, the Cornelia, the Lepidiana, the Antia, and of the Corinthians; by which they were inhibited, under pain of great Punishment, not to spend more in one year, than their annual Revenue did amount to. You have offered up the Oblation of Protervia, which was with the Romans such a Sacrifice as the Paschal Lamb was amongst the Jews, wherein all that was eatable was to be eaten, and the remainder to be thrown into the fire, without reserving anything for the next day. I may very justly say of you, as Cato did of Albidius, who after that he had by a most extravagant Expence wasted all the Means and Possessions he had to one only House, he fairly set it on Fire, that he might the better say, *Consummatum est.* Even just as since his time St. Thomas Aquinas did when he had eaten up the whole lamprey, although there was no necessity in it.

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WHO LENDETH NOTHING IS AN UGLY AND WICKED CREATURE

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CHAPTER III

How Panurge praiseth the Debtors and Borrowers

BUT, quoth Pantagruel, when will you be out of Debt? At the next ensuing Term of the Greek Calends, answered Panurge, when all the World shall be content, and that it be your fate to become your own Heir. The Lord forbid that I should be out of Debt, as if, indeed, I could not be trusted. Who leaves not some Leaven over Night, will hardly have Past the next Morning.

Be still indebted to some body or other, that there may be some body always to pray for you; that the Giver of all good things may grant unto you a blessed, long, and prosperous Life, fearing if Fortune should deal crosly with you, that it might be his chance to come short of being paid by you; he will always speak good of you in every Company, ever and anon purchase new Creditors unto you; to the end that through their means you may make a shift by borrowing from Peter to pay Paul, and with other Folks Earth fill up his Ditch. When of old in the Region of the Gauls, by the Institution of the Druids, the Servants, Slaves and Bondmen were burnt quick at the Funerals and Obsequies of their Lords and Masters; had not they fear enough, think you, that their Lords and Masters should die? For per force, they were to die with them for Company. Did not they uncessantly send up their Supplications to their great God Mercury, as likewise unto Dis the Father of Wealth, to lengthen out their Days, and preserve them long in Health? Were not they very careful to entertain them well, punctually to look unto them, and to attend them faithfully and circumspectly? For by those means were they to live together at least until the hour of Death. Believe me, your Creditors with a more fervent Devotion will beseech Almighty God to prolong your Life, they being of nothing more afraid than that you should die; for that they are more concerned for the Sleeve than the Arm, and love Silver better than their own Lives; as it evidently appeareth by the Usurers of Landerousse, who not long since hanged themselves, because the price of the Corn and Wines was fallen, by the return of a gracious Season.

To this Pantagruel answering nothing, Panurge went on in his Discourse, saying, Truly, and in good sooth (Sir,) when I ponder my Destiny aright, and think well upon it, you put me shrewdly to my Plunges, and have me at a Bay in twitting me with the Reproach of my Debts and Creditors; And yet did I, in this only respect and consideration of being a Debtor, esteem my self worshipful, reverend and formidable. For against the Opinion of most Philosophers, that of nothing ariseth nothing; yet, without having bottomed on so much as that which is called the First Matter, did I out of nothing become such Maker and Creator, that I have created—what? a gay number of fair and jolly Creditors. Nay, Creditors (I will maintain it, even to the very Fire it self exclusively) are fair and goodly Creatures. Who lendeth nothing is an ugly and wicked Creature, and an accursed imp of the Infernal Old Nick. And there is made, what? Debts: A thing most precious and dainty, of great Use and Antiquity. Debts, (I say) surmounting the number of Syllables which may result from the Combinations of all the Consonants, with each of the Vowels heretofore projected, reckoned and calculated by the Noble Xenocrates. To judge of the perfection of debtors by the Numerosity of their Creditors, is the readiest way for entring into the Mysteries of Practical Arithmetick.

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You can hardly imagine how glad I am, when every Morning I perceive my self environed and surrounded with Brigades of Creditors; humble, fawning, and full of their Reverences: And whilst I remark, that, as I look more favourably upon, and give a chearfuller Countenance to one than to another, the Fellow thereupon buildeth a conceit that he shall be the first dispatched, and the foremost in the Date of Payment; and he valueth my Smiles at the rate of ready Money. It seemeth unto me, that I then act and personate the God of the Passion of Saumure, accompanied with his Angels and Cherubims.

These are my Flatterers, my Soothers, my Claw-backs, my Smoothers, my Parasites, my Saluters, my givers of good Morrows, and perpetual Orators; which makes me verily think, that the supreamest height of Heroick Vertue, described by Hesiode, consisteth in being a Debtor, wherein I held the first Degree in my Commencement. Which Dignity, though all Human Creatures seem to aim at, and aspire thereto, few nevertheless, because of the Difficulties in the way, and Incumbrances of hard Passages are able to reach it, as is easily perceivable by the ardent desire and vehement longing harboured in the Breast of every one, to be still creating more Debts, and new Creditors.

Yet doth it not lie in the power of every one to be a Debtor. To acquire Creditors is not at the disposure of each Man's Arbitriment. You nevertheless would deprive me of this sublime Felicity. You ask me when I will be out of Debt. Well, to go yet further on, and possibly worse in your Conceit, may Sanct Bablin, the good Sanct, snatch me, if I have not all my Life-time held Debt to be as an Union or Conjunction of the Heavens with the Earth, and the whole Cement whereby the Race of Mankind is kept together; yea, of such Vertue and Efficacy, that, I say, the whole Progeny of Adam would very suddenly perish without it. Therefore, perhaps, I do not think amiss, when I repute it to be the great soul of the Universe, which (according to the Opinion of the Academicks) vivifyeth all manner of things. In Confirmation whereof, that you may the better believe it to be so, represent unto your self, without any prejudicacy of Spirit, in a clear and serene Fancy, the Idea and Form of some other world than this; take if you please, and lay hold on the thirtieth of those which the Philosopher Methrodorus did enumerate, wherein it is to be supposed there is no Debtor or Creditor, that is to say, a World without Debts.

There amongst the Planets will be no regular Course, all will be in disorder. Jupiter reckoning himself to be nothing indebted unto Saturn, will go near to detrude him out of his Sphere, and with the Homerick Chain will he like to hang up the Intelligences, Gods, Heavens, Dæmons, Heroes, Devils, Earth and Sea together with the other Elements. Saturn no doubt combining with Mars will reduce that so disturbed World into a Chaos of Confusion.

Mercury then would be no more subjected to the other Planets; he would scorn to be any longer their Camillus, as he was of old termed in the Hetrurian Tongue; for it is to be imagined that he is no way a Debtor to them.

Venus will be no more Venerable, because she shall have lent nothing. The Moon will remain bloody and obscure: For to what end should the Sun impart unto her any of his Light? He owed her nothing. Nor yet will the Sun shine upon the Earth, nor the Stars send down any good Influence, because the Terrestrial Globe hath desisted from sending up their wonted Nourishment by Vapours and Exhalations, wherewith Heraclitus said the Stoicks proved Cicero maintained they were cherished and alimented. There would likeways be in such a World no manner of Symbolization, Alteration, nor Transmutation amongst the Elements; for the one will not esteem it self obliged to the other, as having borrowed nothing at all from it. Earth then will not become Water, Water will not be changed into Air, of Air will be

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LUCIFER WILL BREAK LOOSE

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made no Fire, and Fire will afford no Heat unto the Earth; the Earth will produce nothing but Monsters, Titans, Giants; no Rain will descend upon it, nor Light shine thereon; no Wind will blow there, nor will there be in it any Summer or Harvest. Lucifer will break loose, and issuing forth of the depth of Hell, accompanied with his Furies, Fiends and Horned Devils, will go about to unnestle and drive out of Heaven all the Gods, as well of the greater as of the lesser Nations. Such a World without lending, will be no better than a Dog-kennel, a place of Contention and Wrangling, more unruly and irregular than that of the Rector of Paris; a Devil of an Hurly-burly, and more disordered confusion, than that of the Plagues of Douay. Men will not then salute one another; it will be but lost labour to expect Aid or Succour from any, or to cry, Fire, Water, Murther, for none will put to their helping Hand. Why? He lent no Money, there is nothing due to him. No body is concerned in his Burning, in his Shipwrack, in his Ruine, or in his Death; and that because he hitherto had lent nothing, and would never thereafter have lent any thing. In short, Faith, Hope and Charity would be quite banish'd from such a world; for Men are born to relieve and assist one another; and in their stead should succeed and be introduced Defiance, Disdain and Rancour, with the most execrable Troop of all Evils, all Imprecations and all Miseries. Whereupon you will think, and that not amiss, that Pandora had there spilt her unlucky Bottle. Men unto Men will be Wolves, Hobthrushers and Goblins, (as were Lycaon, Bellorophon, Nebuchadonosor), Plunderers, High-way Robbers, Cut-throats, Rapperees, Murtherers, Poysoners, Assassinators, lewd, wicked, malevolent, pernicious Haters, set against every body, like to Ismael, Metabus, or Timon the Athenian, who for that cause was named Misanthropos; in such sort, that it would prove much more easie in Nature to have Fish entertained in the Air, and Bullocks fed in the bottom of the Ocean, than to support or tolerate a rascally Rabble of People that will not Lend. These Fellows (I vow) do I hate with a perfect Hatred; and if conform to the pattern of this grievous, peevish and perverse World which lendeth nothing, you figure and liken the little World, which is Man, you will find in him a terrible justling Coyle and Clutter: The Head will not lend the sight of his Eyes to guide the Feet and Hands; the Legs will refuse to bear up the Body; the Hands will leave off working any more for the rest of the Members; the Heart will be weary of its continual Motion for the beating of the Pulse, and will no longer lend his Assistance; the Lungs will withdraw the use of their Bellows; the Liver will desist from conveying any more Blood through the Veins for the good of the whole; the Bladder will not be indebted to the Kidneys, so that the Urine thereby will be totally stopped. The Brains, in the interim, considering this unnatural course, will fall into a raving Dotage, and with-hold all feeling from the Sinews, and Motion from the Muscles: Briefly, in such a World without Order and Array, owing nothing, lending nothing, and borrowing nothing, you would see a more dangerous Conspiration than that which Æsope exposed in his Apologue. Such a World will perish undoubtedly; and not only perish, but perish very quickly. Were it Æsculapius himself, his Body would immediately rot, and the chafing Soul full of Indignation takes its flight to all the Devils of Hell after my Money.

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CHAPTER IV

Panurge continueth his Discourse in the praise of Borrowers and Lenders

ON the contrary, be pleased to represent unto your Fancy another World, wherein every one lendeth, and every one oweth, all are Debtors, and all Creditors. O how great will that Harmony be, which shall thereby result from the regular Motions of the Heavens! Methinks I hear it every whit as well as ever Plato did. What Sympathy will there be amongst the Elements! O how delectable then unto Nature will be our own Works and Productions? Whilst Ceres appeareth loaden with Corn, Bacchus with Wines, Flora with Flowers, Pomona with Fruits, and Juno fair in a clear Air, wholsom and pleasant: I lose my self in this high Contemplation.

Then will among the Race of Mankind Peace, Love, Benevolence, Fidelity, Tranquility, Rest, Banquets, Feastings, Joy, Gladness, Gold, Silver, single Money, Chains, Rings, with other Ware, and Chaffer of that nature be found to trot from hand to hand; no Suits at Law, no Wars, no Strife, Debate, nor Wrangling: none will be there a Usurer, none will be there a Pinch-penny, a Scrape-good Wretch, or churlish hard-hearted Refuser. Good God! Will not this be the Golden Age in the Reign of Saturn? The true Idea of the Olympick Regions, wherein all Vertues cease; Charity alone ruleth, governeth, domineereth and triumpheth? All will be fair and goodly People there, all just and vertuous.

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O happy World! O People of that World most happy! Yea, thrice and four times blessed is that People! I think in very deed that I am amongst them, and swear to you, by my good Forsooth, that if this glorious aforesaid World had a Pope, abounding with Cardinals, that so he might have the Association of a Sacred College in the space of very few years you should be sure to see the Sancts much thicker in the Roll, more numerous, wonder-working and mirifick, more Services, more Vows, more Staves and Wax-Candles than are all those in the Nine Bishopricks of Britany, St. Yves only excepted. Consider (Sir) I pray you, how the noble Patelin, having a mind to deify, and extol even to the Third Heavens the Father of William Josseaume, said no more but this, And he did lend his Goods to those who were desirous of them.

O the fine Saying! Now let our Microcosm be fancied conform to this Model in all its Members; lending, borrowing and owing, (that is to say) according to its own Nature: For Nature hath not to any other end created man, but to owe, borrow and lend; no greater is the Harmony amongst the Heavenly Spheres, than that which shall be found in its well-ordered Policy. The Intention of the Founder of this Microcosm is, to have a Soul therein to be entertained, which is lodged there, as a Guest with its Host, it may live there for a while. Life consisteth in Blood, Blood is the Seat of the Soul; therefore the chiefest Work of Microcosm is, to be making Blood continually.

At this Forge are exercised all the Members of the Body; none is exempted from Labour, each operates apart, and doth its proper Office. And such is their Hierarchy, that perpetually the one borrows from the other, the one lends the other, and the one is the others Debtor. The Stuff and Matter convenient which Nature giveth to be turned into Blood is Bread and Wine. All kind of nourishing Victuals is understood to be comprehended in these two, and from hence in the Gothish Tongue is called Companage. To find out this Meat and Drink, to prepare and boil it, the Hands are put to Work, the Feet do walk and bear up the whole Bulk of the Corporal Mass; the Eyes guide and conduct all; the Appetite in the Orifice of the Stomach, by Means of little sowrish black Humour (called Melancholy) which is transmitted thereto from the Milt, giveth warning to shut in the Food. The Tongue doth make the first Essay, and tastes it; the Teeth do chaw it, and the Stomach doth receive, digest and chylifie it; the Mesaraick Veins suck out of it what is good and fit, leaving behind the Excrements, which are, through special Conduits for that purpose, voided by an expulsive Faculty; thereafter it is carried to the Liver, where it being changed again, it by the vertue of that new Transmutation becomes Blood. What Joy, conjecture you, will then be found amongst those Officers, when they see this Rivolet of Gold, which is their sole Restorative? No greater is the Joy of Alchimists, when after long Travel, Toil and Expence, they see in their Furnaces the Transmutation: Then is it that every Member doth prepare it self, and strive a-new to purifie and to refine this Treasure. The Kidneys through the emulgent Veins draw that aquosity from thence which you call Urine, and there send it away through the Ureters to be slipt downwards; where, in a lower Receptacle, and proper for it, to wit, (the Bladder) it is kept, and stayeth there until an opportunity to void it out in his due time. The Spleen draweth from the Blood its Terrestrial part, viz., The Grounds, Lees or thick Substance setled in the bottom thereof, which you term Melancholy: The Bottle of the Gall substracts from thence all the superfluous Choler; whence it is brought to another Shop or Work-house to be yet better purified and fined, that is, the Heart, which by its agitation of Diastolick and Systolick Motions so neatly subtilizeth and inflames it, that in the right side Ventricle it is brought to perfection, and through the Veins is sent to all the Members; each

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parcel of the Body draws it then unto its self, and after its own fashion is cherished and alimented by it: Feet, Hands, Thighs, Arms, Eyes, Ears, Back, Breast, yea, all; and then it is, that who before were Lenders, now become Debtors. The Heart doth in its left side Ventricle so thinnifie the Blood, that it thereby obtains the Name of Spiritual; which being sent through the Arteries to all the Members of the Body, serveth to warm and winnow the other Blood which runneth through the Veins: The Lights never cease with its Lappets and Bellows to cool and refresh it; in acknowledgment of which good the Heart through the Arterial Vein imparts unto it the choicest of its Blood: At last it is made so fine and subtle within the Rete Mirabilis, that thereafter those Animal Spirits are framed and composed of it; by means whereof the Imagination, Discourse, Judgment, Resolution, Deliberation, Ratiocination and Memory have their Rise, Actings and Operations.

Cops body, I sink, I drown, I perish, I wander astray, and quite fly out of my self, when I enter into the Consideration of the profound Abyss of this World, thus lending, thus owing. Believe me, it is a Divine thing to lend, to owe an Heroick Vertue. Yet is not this all; this little world thus lending, owing and borrowing, is so good and charitable, that no sooner is the above-specified Alimentation finished, but that it forthwith projecteth, and hath already forecast, how it shall lend to those who are not as yet born, and by that Loan endeavour, what it may, to eternize it self, and multiply in Images like the Pattern, that is, Children. To this end, every Member doth of the choicest and most precious of its Nourishment, pare and cut off a Portion, then instantly dispatcheth it downwards to that Place, where Nature hath prepared for it very fit Vessels and Receptacles, through which descending to the Genitories by long Ambages, Circuits and Flexuosities, it receiveth a Competent Form, and Rooms apt enough both in the Man and Woman for the future Conservation and perpetuating of Human Kind. All this is done by Loans and Debts of the one unto the other; and hence have we this word, the Debt of Marriage. Nature doth reckon Pain to the Refuser, with a most grievous Vexation to his Members, and an outragious Fury amidst his Senses. But on the other part, to the Lender a set Reward, accompanied with Pleasure, Joy, Solace, Mirth, and merry Glee.

CHAPTER V

How Pantagruel altogether abhorreth the Debtors and Borrowers

I UNDERSTAND you very well, (quoth Pantagruel) and take you to be very good at Topicks, and thoroughly affectioned to your own Cause: But preach it up, and patrocinate it; prattle on it, and defend it as much as you will, even from hence to the next Whitsontide, if you please so to do; yet, in the end, will you be astonish'd to find how you shall have gained no ground at all upon me, nor perswaded me, by your fair Speeches and smooth Talk, to enter never so little into the Thraldom of Debt. You shall owe to none (saith the Holy Apostle) any thing save Love, Friendship, and a mutual Benevolence.

You serve me here, I confess, with fine Graphides and Diatyposes, Descriptions and Figures, which truly please me very well: But let me tell you, if you will represent unto your Fancy an impudent blustering Bully, and an importunate Borrower, entring afresh and newly into a Town already advertised of his Manners, you shall

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find that at his Ingress the Citizens will be more hideously affrighted and amazed, and in a greater terror and fear, dread and trembling, than if the Pest it self should step into it in the very same Garb and Accoutrement wherein the Tyanæan Philosopher found it within the City of Ephesus. And I am fully confirmed in the Opinion, that the Persians erred not, when they said, That the second Vice was to Lye, the first being that of owing Money. For in very truth, Debts and Lying are ordinarily joined together. I will nevertheless not from hence infer, that none must owe any thing, or lend any thing. For who so rich can be that sometimes may not owe? or who can be so poor, that sometimes may not lend?

Let the Occasion notwithstanding in that Case (as Plato very wisely saith, and ordaineth in his Laws) be such, that none be permitted to draw any Water out of his Neighbour's Well, until first they, by continual digging and delving into their own proper Ground, shall have hit upon a kind of Potter's Earth, which is called Ceramite, and there had found no Source or drop of Water; for that sort of Earth, by reason of its Substance, which is fat, strong, firm and close; so retaineth its Humidity, that it doth not easily evaporate it by any outward excursion or evaporation.

In good sooth, it is a great shame to chuse rather to be still borrowing in all places from every one, than to work and win. Then only, in my judgment, should one lend, when the diligent, toiling and industrious Person is no longer able by his Labour to make any Purchase unto himself, or otherwise, when by mischance he hath suddenly fallen into an unexpected loss of his Goods.

Howsoever, let us leave this Discourse, and from henceforwards do not hang upon Creditors, nor tie your self to them; I make account, for the time past, to rid you freely of them, and from their bondage to deliver you. The least I should in this Point, (quoth Panurge) is to thank you, tho' it be the most I can do: And if Gratitude and Thanksgiving be to be estimated and prized by the Affection of the Benefactor, that is to be done infinitely and sempiternally; for the love which you bear me of your own accord and free grace, without any merit of mine, goeth far beyond the reach of any price or value; it transcends all weight, all number, all measure; it is endless and everlasting; therefore should I offer to commensurate and adjust it, either to the size and proportion of your own noble and gracious Deeds, or yet to the Contentment and Delight of the obliged Receivers, I would come off but very faintly and flaggingly. You have verily done me a great deal of good, and multiplied your Favours on me more frequently than was fitting to one of my Condition. You have been more bountiful towards me than I have deserved, and your Courtesies have by far surpassed the extent of my Merits, I must needs confess it. But it is not, as you suppose, in the proposed Matter: For there it is not where I itch; it is not there where it fretteth, hurts or vexeth me; for henceforth being quit and out of Debt, what Countenance will I be able to keep? You may imagine that it will become me very ill, for the first Month; because I have never hitherto been brought up or accustomed to it, I am very much afraid of it. Furthermore, there shall not one hereafter, Native of the Country of Salmigondy, but he shall level the Shot towards my Nose; all the backcracking Fellows of the World, in discharging of their Postern Petarades, use commonly to say, *Voilà pour les quitters;* that is, For the quit. My Life will be of very short continuance, I do foresee it, I recommend to you the making of my Epitaph; for I perceive I will die confected in the very stinch of Farts. If at any time to come, by way of restorative to such good Women as shall happen to be troubled with the grievous Pain of the Wind-Cholick, the ordinary Medicaments prove nothing effectual, the Mummy of all my befarted Body will streight be as a present Remedy appointed by the Physicians; whereof

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they taking any small modicum, it will incontinently for their Ease afford them a Rattle of Bum-shot, like a Sal of Muskets.

Therefore would I beseech you to leave me some few Centuries of Debts: as King Lewis XI. exempting from Suits in Law the Reverend Milles d'Illiers Bishop of Chartre, was by the said Bishop most earnestly sollicited to leave him some few for the exercise of his Mind. I had rather give them all my Revenue of the Periwinkles, together with the other Incomes of the Locusts, albeit I should not thereby have any parcel abated from off the principal Sums which I owe. Let us wave this matter (quoth Pantagruel) I have told it you over again.

CHAPTER VI

Why New-marry'd Men were privileged from going to the Wars

BUT, in the interim, ask'd Panurge, by what Law was it constituted, ordained and established, that such as should plant a new Vineyard, those that should build a new House, and the new-married Men should be exempted and discharged from the Duty of Warfare for the first Year? By the Law, (answer'd Pantagruel) of Moyses. Why (reply'd Panurge) the lately marry'd? As for the Vine-Planters, I am now too old to reflect on them; my Condition, at this present, induceth me to remain satisfied with the Care of Vintage, finishing and turning the Grapes into Wine: Nor are these pretty new Builders of Dead Stones written or prick'd down in my Book of Life; it is all with Live Stones that I set up and erect the Fabricks of my Architecture, to wit, Men. It was, according to my opinion, (quoth Pantagruel) to the end, first, That the fresh married Folks should for the first Year reap a full and compleat Fruition of their Pleasures in their mutual exercise of the Act of Love, in such sort, that in waiting more at leisure on the Production of Posterity, and propagating of their Progeny, they might the better encrease their Race, and make provision of new Heirs. That if in the Years thereafter the Men should, upon their undergoing of some Military Adventure, happen to be kill'd, their Names and Coats of Arms might continue with their Children in the same Families: And next that, the Wives thereby coming to know whether they were barren or fruitful, (for one Year's Trial, in regard of the Maturity of Age wherein of old they married, was held sufficient for the Discovery) they might pitch the more suitably, in case of their first Husband's decease, upon a second Match. The Fertile Women to be wedded to those who desire to multiply their Issue; and the Steril ones to such other Mates, as misregarding the storing of their own Lineage, chuse them only for their

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Virtues, Learning, Genteel Behaviour, Domestick Consolation, Management of the House, and Matrimonial Conveniences and Comforts, and such like. The Preachers of Varennes (saith Panurge) detest and abhor the Second Marriages, as altogether foolish and dishonest.

Foolish and dishonest, (quoth Pantagruel). A Plague take such Preachers! Yea, but (quoth Panurge) the like Mischief also befal the Fryar, Charmer, who in a full Auditory, making a Sermon at Perille, and therein abominating the Reiteration of Marriage, and the entring again into the Bonds of a Nuptial Tie, did swear and heartily give himself to the swiftest Devil in Hell, if he had not rather chuse, and would much more willingly undertake the unmaidening or depucelating of a hundred Virgins, than the simple Drudgery of one Widow. Truly, I find your Reason in that Point right good, and strongly grounded.

But what would you think, if the Cause why this Exemption or Immunity was granted, had no other Foundation, but that, during the whole space of the said first Year, they so lustily bobb'd it with their Female Consorts, (as both Reason and Equity require they should do) that they had drained and evacuated their Spermatick Vessels; and were become thereby altogether feeble, weak, emasculated, drooping and flaggingly pithless; yea, in such sort, that they, in the Day of Battle, like Ducks which plunge over Head and Ears, would sooner hide themselves behind the Baggage, than in the Company of valiant Fighters and daring Military Combatants, appear where stern Bellona deals her Blows, and moves a bustling Noise of Thwacks and Thumps. Nor is it to be thought that under the Standard of Mars they will so much as once strike a fair Stroke, because their most considerable Knocks have been already jerk'd and whirrited within the Curtains of his Sweet-heart Venus.

In confirmation whereof, amongst other Relicks and Monuments of Antiquity, we now as yet often see, that in all great Houses, after the expiring of some few Days, these young married Blades are readily sent away to visit their Uncles, that in the absence of their Wives, reposing themselves a little, they may recover their decayed Strength by the recruit of a fresh Supply, the more vigorous to return again and face about to renew the duelling Shock and Conflict of an amorous Dalliance: Albeit (for the greater part) they have neither Uncle nor Aunt to go to.

Just so did the King Crackart, after the Battle of the Cornets, not cashier us, (speaking properly) I mean me and the Quailecaller, but for our Refreshment remanded us to our Houses; and he is as yet seeking after his own. My Grandfather's Godmother was wont to say to me when I was a Boy;

Patonisters et Oraisons
Sont pour ceux-là qui les retiennent.
Un fiffre en frenaisons
Et plus fort que deux qui en viennent.

Not Orisons nor Patrenotres
Shall ever disorder my Brain:
One Cadet, to the Field as he flutters,
Is worth two when they end the Campaign.

That which prompteth me to that opinion, is, that the Vine-Planters did seldom eat of the Grapes, or drink of the Wine of their Labour, 'till the first Year was wholly elapsed: During all which time also the Builders did hardly inhabit their new-structur'd Dwelling-places, for fear of dying suffocated through want of Respiration; as Galen hath most learnedly remarked, in the Second Book of the *Difficulty of*

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Breathing. Under favour, Sir, I have not asked this Question without Cause causing, and Reason truly very ratiocinant. Be not offended, I pray you.

CHAPTER VII

How Panurge had a Flea in his Ear, and forbore to wear any longer his magnificent Codpiece

PANURGE, the day thereafter, caused pierce his Right Ear, after the Jewish Fashion, and thereto clasped a little Gold Ring, of a Fearny-like kind of Workmanship, in the Beazil or Collet whereof was set and enchased a Flea; and to the end you may be rid of all Doubts, you are to know that the Flea was black. O what a brave thing it is, in every case and circumstance of a Matter, to be throughly well informed! The Sum of the Expence hereof, being cast up, brought in, and laid down upon his Council-board Carpet, was found to amount to no more quarterly than the Charge of the Nuptials of a Hircanian Tigress; even as you would say 600000 Maravedis. At these vast Costs and excessive Disbursements, as soon as he perceiv'd himself to be out of Debt, he fretted much; and afterwards, as Tyrants and Lawyers used to do, he nourish'd and fed her with the Sweat and Blood of his Subjects and Clients.

He then took four French Ells of a coarse brown Russet Cloth, and therein apparelling himself, as with a long, plain-seamed and single-stitch'd Gown, left off the wearing of his Breeches, and tied a pair of Spectacles to his Cap. In this Equipage did he present himself before Pantagruel; to whom this Disguise appeared the more strange, that he did not, as before, see that goodly, fair and stately Codpiece, which was the sole Anchor of Hope, wherein he was wonted to rely, and last Refuge he had 'midst all the Waves and boisterous Billows, which a stormy Cloud in a cross Fortune would raise up against him. Honest Pantagruel, not understanding the Mystery, ask'd him, by way of Interrogatory, what he did intend to personate in that new-fangl'd Prosopopeia? I have (answer'd Panurge) a Flea in mine Ear, and have a mind to marry. In a good time (quoth Pantagruel) you have told me joyful Tidings; yet would not I hold a redhot Iron in my Hand for all the Gladness of them. But it is not the fashion of Lovers to be accoutred in such dangling Vestments, so as to have their Shirts flagging down over their Knees, without Breeches, and with a long Robe of a dark-brown mingled Hue, which is a Colour never used, in Talarian Garments, amongst any Persons of Honour, Quality, or Virtue. If some Heretical Persons and Schismatical Sectaries have at any time formerly been so arrayed and cloathed, (tho' many have imputed such a kind of Dress to Cosenage, Cheat, Imposture, and an Affectation of Tyranny upon credulous Minds of the rude Multitude) I will nevertheless not blame them for it, nor in that Point judge rashly or sinistrously

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IN THIS EQUIPAGE DID HE PRESENT HIMSELF BEFORE PANTAGRUEL

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of them; every one overflowingly aboundeth in his own Sense and Fancy: Yea, in Things of a Foreign Consideration, altogether extrinsecal and indifferent, which in and of themselves are neither commendable nor bad, because they proceed not from the Interior of the Thoughts and Heart, which is the Shop of all Good and Evil. Of Goodness, if it be upright, and that its Affections be regulated by the pure and clean Spirit of Righteousness; and on the other side, of Wickedness, if its Inclinations, straying beyond the Bounds of Equity, be corrupted and depraved by the Malice and Suggestions of the Devil. It is only the Novelty and Newfangledness thereof which I dislike, together with the Contempt of common Custom, and the Fashion which is in use.

The Colour (answer'd Panurge) is convenient, for it is conform to that of my Council-board Carpet; therefore will I henceforth hold me with it, and more narrowly and circumspectly than ever hitherto I have done, look to my Affairs and Business. Seeing I am once out of Debt, you never yet saw Man more unpleasing than I will be, if God help me not. Lo, here be my Spectacles. To see me afar off, you would readily say, that it were Fryar Burgess. I believe certainly, that in the next ensuing Year, I shall once more preach the Croisade, Bounce Buckram. Do you see this Russet? Doubt not but there lurketh under it some hid Property and occult Virtue, known to very few in the World. I did not take it on before this Morning; and nevertheless, am already in a rage of Lust, made after a Wife, and vehemently hot upon untying the Codpiece-point, I itch, I tingle, I wriggle, and long exceedingly to be married; that without the danger of Cudgel blows, I may labour my Female Copes-mate with the hard push of a Bull-horned Devil. O the provident and thrifty Husband that I then will be! After my Death, with all Honour and Respect due to my Frugality, will they burn the Sacred Bulk of my Body, on purpose to preserve the Ashes thereof, in memory of the choicest Pattern that ever was, of a perfectly wary and compleat Housholder. Cops-body, this is not the Carpet whereon my Treasurer shall be allowed to play false in his Accompts with me, by setting down an X for a V, or an L for an S; for in that case, should I make a hail of Fisticuffs to fly into his Face. Look upon me (Sir) both before and behind it is made after the manner of a Toge, which was the ancient fashion of the Romans in time of Peace. I took the Mode, Shape and Form thereof in Trajan's Column at Rome, as also in the Triumphant Arch of Septimus Severus. I am tired of the Wars, weary of wearing Buff-coats, Cassocks, and Hoquetons. My Shoulders are pitifully worn and bruised with the carrying of Harness; let Armour cease, and the Long-Robe bear sway; at least it must be so for the whole space of the succeeding Years. If I be married as yesterday, by the Mosaick Law, you evidenced, in what concerneth the Breeches: my Great-Aunt Laurence did long ago tell me, that the Breeches were only ordained for the Use of the Codpiece, and to no other end; which I, upon a no less forcible Consequence, give credit to every whit as well, as to the Saying of the fine Fellow Galen, who in his Ninth Book Of the Use and Employment of our Members, alledgeth, That the Head was made for the Eyes: for Nature might have placed our Heads in our Knees or Elbows; but having beforehand determined that the Eyes should serve to discover things from afar, she, for the better enabling them to execute their designed Office, fixed them in the Head (as on the top of a long Pole) in the most eminent Part of all the Body: no otherwise than we see the Phares, or high Towers erected in the Mouths of Havens, the Navigators may the farther off perceive with ease the Lights of the nightly Fires and Lanterns. And because I would gladly, for some short while, (a Year at least) take a little Rest and Breathing-time from the toilsom Labour of the Military Profession, that is to say, be marry'd; I have desisted from wearing any more a Codpiece, and consequently have laid aside my Breeches:

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For the Codpiece is the principal and most especial Piece of Armour that a Warriour doth carry; and therefore do I maintain even to the Fire (exclusively, understand you me) that no Turks can properly be said to be armed Men, in regard that Codpieces are by their Law forbidden to be worn.

CHAPTER VIII

Why the Codpiece is held to be the chief piece of Armour amongst Warriours

WILL you maintain (quoth Pantagruel) that the Codpiece is the chief piece of a Military Harness? It is a new kind of Doctrine very Paradoxical: For we say at Spurs begins the arming of a Man. Sir, I maintain it, (answered Panurge) and not wrongfully do I maintain it. Behold how Nature having a fervent desire after its Production of Plants, Trees, Shrubs, Herbs, Sponges, and plant Animals, to eternize, and continue them unto all Succession of Ages (in their several Kinds, or Sorts at least, although the Individuals perish) unruinable, and in an everlasting Being, hath most curiously armed and fenced their Buds, Sprouts, Shoots, and Seeds, wherein the above-mentioned perpetuity consisteth, by strengthning, covering, guarding, and fortifying them with an admirable industry, with Husks, Cases, Scurfs, and Swads, Hulls, Cods, Stones, Films, Cartels, Shells, Ears, Rinds, Barks, Skins, Ridges, and Prickles, which serve them instead of strong, fair, and natural Codpieces: As is manifestly apparent in Pease, Beans, Fasels, Pomegranates, Peaches, Cottons, Gourds, Pumpions, Melons, Corn, Lemons, Almonds, Walnuts,

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Filberts, and Chestnuts; as likewise in all Plants, Slips, or Sets whatsoever, wherein it is plainly and evidently seen, that the Sperm and *Semenæ* is more closely veiled, over-shadowed, corroborated, and throughly harnessed than any other part, portion, or parcel of the whole.

Nature nevertheless did not after that manner provide for the sempiternizing of Human Race: But on the contrary created Man naked, tender, and frail, without either offensive or defensive Arms; and that in the Estate of Innocence, in the first Age of all, which was the Golden Season; not as a Plant, but living Creature, born for Peace, not War, and brought forth into the World with an unquestionable Right and Title to the plenary fruition and enjoyment of all Fruits and Vegetables; as also to a certain calm and gentle Rule and Dominion over all kinds of Beasts, Fowls, Fishes, Reptils, and Insects. Yet afterwards it hapning in the time of the Iron Age, under the Reign of Jupiter, when to the multiplication of mischievous Actions, Wickedness and Malice began to take root and footing within the then perverted Hearts of Men, that the Earth began to bring forth Nettles, Thistles, Thorns, Bryars, and such other stubborn and rebellious Vegetables to the Nature of Man; nor scarce was there any Animal, which by a fatal Disposition did not then revolt from him, and tacitly conspire, and covenant with one another to serve him no longer, (nor in case of their ability to resist) to do him any manner of Obedience, but rather (to the uttermost of their Power) to annoy him with all the hurt and harm they could. The Man then, that he might maintain his primitive Right and Prerogative, and continue his Sway and Dominion over all, both Vegetable and Sensitive Creatures; and knowing of a truth, that he could not be well accommodated as he ought, without the servitude and subjection of several Animals, bethought himself, that of necessity he must needs put on Arms, and make provision of Harness against Wars and Violence. By the holy Saint Babingoose, (cried out Pantagruel) you can become, since the last Rain, a great Lifre lofre, Philosopher, I should say. Take notice, Sir, (quoth Panurge) when Dame Nature had prompted him to his own Arming, what part of the Body it was, where, by her Inspiration, he clapped on the first Harness: It was forsooth by the double pluck of my little Dog the Ballock, and good Senor Don Priapos Stabostando, which done, he was content, and sought no more. This is certified by the Testimony of the great Hebrew Captain Philosopher Moyses, who affirmeth, That he fenced that Member with a brave and gallant Codpiece, most exquisitely framed, and by right curious Devices of a notably pregnant Invention, made up and composed of Fig-tree-leaves, which by reason of their solid stiffness, incisory notches, curled frisling, sleeked smoothness, large ampleness, together with their colour, smell, vertue, and faculty, were exceeding proper, and fit for the covering and arming of the Sachels of Generation, the hideously big Lorram Cullions being from thence only excepted; which swaggering down to the lowermost bottom of the Breeches, cannot abide (for being quite out of all order and method) the stately fashion of the high and lofty Codpiece; as is manifest, by the Noble Valentin Viardiere, whom I found at Nancie, on the first Day of May (the more flauntingly to gallantrize it afterwards) rubbing his Ballocks, spread out upon a Table after the manner of a Spanish Cloak. Wherefore it is, that none should henceforth say, who would not speak improperly, when any Country-Bumpkin hyeth to the Wars, Have a care (my Roysters) of the Wine-pot, that is the Scull, but have a care (my Royster) of the Milk-pot; that is, the Testicles. By the whole Rabble of the horned Fiends of Hell, the Head being cut off, that single Person only thereby dieth: But if the Ballocks be marred, the whole Race of Human Kind would forthwith perish, and be lost for ever.

This was the motive which incited the goodly Writer Galen, Lib. 1. *De Spermate*,

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to aver with boldness, That it were better (that is to say, a less evil) to have no Heart at all, than to be quite destitute of Genitories: For there is laid up, conserved, and put in store, as in a Successive Repository, and Sacred Ware-house, the *Seminæ*, and Original Source of the whole Off-spring of Mankind. Therefore would I be apt to believe, for less than a hundred Franks, that those are the very same Stones, by means whereof Deucalion and Pyrrha restored the Humane Race, in peopling with Men and Women the World, which a little before that, had been drowned in the overflowing Waves of a Poetical Deluge. This stirred up the valiant Justinian, L. 1. 4. *De Cagotis tollendis*, to collocate his *Summum Bonum, in Braguibus, et Braguetis.* For this, and other Causes, the Lord Humphry de Merville, following of his King to a certain warlike Expedition, whilst he was in trying upon his own Person a new suit of Armour, for of his old rusty Harness he could make no more use, by reason that some few Years since, the Skin of his Belly was a great way removed from his Kidneys, his Lady thereupon in the profound musing of a contemplative Spirit, very maturely considering that he had but small care of the Staff of Love, and Packet of Marriage, seeing he did no otherwise arm that part of the Body, then with Links of Mail, advised him to shield, fence, and gabionate it with a big tilting Helmet, which she had lying in her Closet, to her otherways utterly unprofitable. On this Lady was penned these subsequent Verses; which are extant in the Third Book of the Shitbrana of paultry Wenches.

When Yoland saw her Spouse, equipt for Fight,
And, save the Codpiece, all in Armour dight,
My dear, she cry'd, Why, pray, of all the rest,
Is that expos'd, you know I love the best?
Was she to blame for an ill-manag'd fear?
Or rather pious, conscionable Care:
Wise Lady, She! in hurly-burly Fight,
Can any tell where random blows may hit?

Leave off then (Sir) from being astonished, and wonder no more at this new manner of decking and trimming up of my self as you now see me.

CHAPTER IX

How Panurge asketh Counsel of Pantagruel whether he should marry, Yea or No

TO this Pantagruel replying nothing, Panurge prosecuted the Discourse he had already broached, and therewithal fetching, as far from the bottom of his Heart, a very deep sigh, said, My Lord and Master, you have heard the Design I am upon, which is to marry, if by some disastrous mischance, all the Holes in the World be not shut up, stopped, closed, and bush'd. I humbly beseech you for the Affection which of a long time you have born me, to give me your best Advice therein. Then (answered Pantagruel) seeing you have so decreed, taken deliberation thereon, and that the matter is fully determined, what need is there of any further Talk thereof, but forthwith to put it into execution what you have resolved. Yea, but (quoth Panurge) I would be loath to act any thing therein without your Counsel had thereto. It is my Judgment also (quoth Pantagruel) and I advise you to it. Nevertheless (quoth Panurge) if I understood aright that it were much better for me to remain a Batchelor as I am, than to run headlong upon new hairbrain'd Undertakings of

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PANURGE ASKETH COUNSEL OF PANTAGRUEL WHETHER HE SHOULD MARRY

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Conjugal Adventure, I would rather choose not to marry. Quoth Pantagruel, Then do not marry. Yea, but (quoth Panurge) would you have me so solitarily drive out the whole course of my Life, without the Comfort of a Matrimonial Consort? You know it is written, *Væ soli*, and a single Person is never seen to reap the Joy and Solace that is found with married Folks. Then marry, in the Name of God, quoth Pantagruel. But if (quoth Panurge) my Wife should make me a Cuckold; as it is not unknown unto you, how this hath been a very plentiful Year in the production of that kind of Cattel; I would fly out, and grow impatient, beyond all measure and mean. I love Cuckolds with my Heart, for they seem unto me to be of a right honest Conversation, and I, truly, do very willingly frequent their Company: But should I die for it, I would not be one of their number, that is a Point for me of a two-sore prickling Point. Then do not marry (quoth Pantagruel) for without all Controversie, this Sentence of Seneca is infallibly true, What thou to others shalt have done, others will do the like to thee. Do you (quoth Panurge) aver that without all exceptions? Yes, truly, (quoth Pantagruel) without all exception. Ho, ho (says Panurge) by the Wrath of a little Devil, his meaning is, either in this World, or in the other, which is to come. Yet seeing I can no more want a Wife, then a blind Man his Staff, the Funnel must be in agitation, without which manner of Occupation I cannot live. Were it not a great deal better for me to apply and associate my self to some one honest, lovely, and vertuous Woman, then (as I do) by a new change of Females every Day, run a hazard of being Bastinadoed, or (which is worse) of the Great Pox, if not of both together: For never (be it spoken, by their Husbands leave and favour) had I enjoyment yet of an honest Woman. Marry then in God's Name, quoth Pantagruel. But if (quoth Panurge) it were the Will of God, and that my Destiny did unluckily lead me to marry an honest Woman who should beat me, I would be stor'd with more than two third parts of the Patience of Job, if I were not stark mad by it, and quite distracted with such rugged Dealings: for it hath been told me, that those exceeding honest Women have ordinarily very wicked Head-pieces; therefore it is that their Family lacketh not for good Vinegar. Yet in that case should it go worse with me, if I did not then in such sort bang her Back and Breast, so thumpingly bethwack her Gillets, to wit, her Arms, Legs, Head, Lights, Liver, and Milt, with her other Intrails, and mangle, jag, and slash her Coats, so after the Cross-billet fashion, that the greatest Devil of Hell should wait at the Gate for the reception of her damned Soul. I could make a shift for this Year to wave such molestation and disquiet, and be content to lay aside that trouble, and not to be engaged in it.

Do not marry then, answered Pantagruel. Yea, but (quoth Panurge) considering the Condition wherein I now am, out of Debt and Unmarried; mark what I say, free from all Debt, in an ill hour, (for were I deeply on the Score, my Creditors would be but too careful of my Paternity) but being quit, and not married, no Body will be so regardful of me, or carry towards me a Love like that which is said to be in a Conjugal Affection. And if by some mishap I should fall sick, I would be lookt to very waywardly. The wise Man saith, Where there is no Woman (I mean the Mother of a Family, and Wife in the Union of a lawful Wedlock) the Crazy and Diseased are in danger of being ill used, and of having much brabling and strife about them: as by clear Experience hath been made apparent in the Persons of Popes, Legates, Cardinals, Bishops, Abbots, Priors, Priests and Monks: But there, assure your self, you shall not find me. Marry then in the Name of God, answered Pantagruel. But if (quoth Panurge) being ill at ease, and possibly thro' that Distemper, made unable to discharge the Matrimonial Duty that is incumbent to an active Husband, my Wife, impatient of that drooping Sickness, and faint Fits, of a pining Languishment, should abandon and prostitute herself to the Embraces of

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another Man, and not only then not help and assist me in my extremity and need, but withal flout at, and make sport of that my grievous Distress and Calamity; or peradventure, (which is worse) imbezzle my goods and steal from me, as I have seen it oftentimes befal unto the lot of many other Men, it were enough to undo me utterly, to fill brimful the Cup of my Misfortune, and make me play the Mad-pate Reeks of Bedlam. Do not marry then (quoth Pantagruel). Yea, but (saith Panurge) I shall never by any other means come to have lawful Sons and Daughters, in whom I may harbour some hope of perpetuating my Name and Arms, and to whom also I may leave and bequeath my Inheritances and purchased Goods, (of which latter sort you need not doubt, but that in some one or other of these Mornings, I will make a fair and goodly show) that so I may chear up and make merry, when otherways I should be plunged into a pievish sullen Mood of pensive sullenness, as I do perceive daily by the gentle and loving Carriage of your kind and gracious Father towards you; as all honest Folks used to do at their own Homes, and private Dwelling-Houses. For being free from Debt, and yet not married, if casually I should fret and be angry, although the cause of my Grief and Displeasure were never so just, I am afraid instead of Consolation, that I should meet with nothing else but Scoffs, Frumps, Gibes, and Mocks at my disastrous Fortune. Marry then in the Name of God, quoth Pantagruel.

CHAPTER X

How Pantagruel representeth unto Panurge the difficulty of giving Advice in the matter of Marriage; and to that purpose mentioneth somewhat of the Homerick and Virgilian Lotteries

YOUR Counsel (quoth Panurge) under your Correction and Favour, seemeth unto me not unlike to the Song of Gammer Yeabynay; it is full of Sarcasms, Mockqueries, bitter Taunts, nipping Bobs, derisive Quips, biting Jerks, and contradictory Iterations, the one part destroying the other. I know not (quoth Panta-

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gruel) which of all my Answers to lay hold on; for your Proposals are so full of ifs and buts, that I can ground nothing on them, nor pitch upon any solid and positive Determination satisfactory to what is demanded by them. Are not you assured within your self of what you have a mind to? the chief and main point of the whole matter lieth there; all the rest is merely casual, and totally dependeth upon the fatal Disposition of the Heavens.

We see some so happy in the fortune of this Nuptial Encounter, that their Family shineth (as it were) with the radiant Effulgency of an Idea, Model or Representation of the Joys of Paradise; and perceive others again to be so unluckily match'd in the Conjugal Yoak, that those very basest of Devils, which tempt the Hermits that inhabit the Deserts of Thebaida and Montserrat, are not more miserable than they. It is therefore expedient, seeing you are resolved for once to take a trial of the state of Marriage, that, with shut Eyes, bowing your Head, and kissing the Ground, you put the business to a Venture, and give it a fair hazard in recommending the success of the residue to the disposure of Almighty God. It lieth not in my Power to give you any other manner of Assurance, or otherways to certifie you of what shall ensue on this your Undertaking. Nevertheless (if it please you) this you may do, Bring hither Virgil's Poems, that after having opened the Book, and with our Fingers sever'd the Leaves thereof three several times, we may, according to the number agreed upon betwixt our selves, explore the future Hap of your intended Marriage: For frequently, by a Homerick Lottery, have many hit upon their Destinies; as is testified in the Person of Socrates, who, whilst he was in Prison, hearing the Recitation of this Verse of Homer, said of Achilles, in the Ninth of the *Iliads*,

Ἤματί κεν τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην.

We, the third day, to fertile Pthia came.

Thereby foresaw that on the third subsequent day he was to die: Of the truth whereof he assured Æschines, as Plato, *in Critone*; Cicero, *in primo de Divinatione*: Diogenes Laertius, and others have to the full recorded in their Works. The like is also witnessed by Opilius Macrinus, to whom, being desirous to know if he should be the Roman Emperor, befell, by chance of Lot, this Sentence in the Eighth of the *Iliads*,

Ὦ γέρον, ἦ μάλα δή σε νέοι τείρουσι μαχηταὶ,
Σὴ δὲ βίη λέλυται, χαλεπὸν δέ σε γῆρας ὀπάζει.

Dotard, new Warriours urge thee to be gone,
Thy Life decays, and old Age weighs thee down.

In Fact, he being then somewhat ancient, had hardly enjoyed the Sovereignty of the Empire for the space of Fourteen Months, when by Heliogabalus (then both young and strong) he was disposess'd thereof, thrust out of all, and killed. Brutus also doth bear witness of another Experiment of this nature, who willing, through this exploratory way by Lot, to learn what the Event and Issue should be of the Pharsalian Battle, wherein he perished, he casually encountred on this Verse, said of Patroclus in the Sixteenth of the *Iliads*,

Αλλά με μοῖρ' ὀλοὴ, καὶ Λητοῦς ἔκτανεν υἱός.

Fate, and Latona's Son have shot me dead.

And accordingly Apollo was the Field-word in the dreadful Day of that Fight. Divers notable things of old have like-ways been foretold and known by casting of

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Virgilian Lots; yea, in matters of no less importance than the obtaining of the Roman Empire, as it happened to Alexander Severus, who trying his Fortune at the said kind of Lottery, did hit upon this Verse written in the Sixth of the *Æneids*,

Tu regere imperio populos, Romane, memento.

Know, Roman, that thy business is to Reign.

He within very few Years thereafter was effectually and in good earnest created and installed Roman Emperor. A semblable Story thereto is related of Adrian, who being hugely perplexed within himself, out of a longing Humour to know in what Accompt he was with the Emperor Trajan, and how large the measure of that Affection was which he did bear unto him, had recourse after the manner above specified, to the Maronian Lottery, which by hap-hazard tender'd him these Lines out of the Sixth of the *Æneids*,

Quis procul ille autem ramis insignis olivæ
Sacra ferens? nosco crines incanaque menta
Regis Romani.

But who is he, conspicuous from afar,
With Olive Boughs, that doth his Offerings bear?
By the white Hair and Beard I know him plain,
The Roman King.

Shortly thereafter was he adopted by Trajan, and succeeded to him in the Empire. Moreover to the Lot of the praiseworthy Emperor Claudius befel this Line of Virgil, written in the Sixth of his *Æneids*,

Tertia dum Latio regnantem viderit æstas,

Whilst the third Summer saw him reign, a King
In Latium.

And in effect he did not reign above two Years. To the said Claudian also, enquiring concerning his Brother Quintilius, whom he proposed as a Colleague with himself in the Empire, hapned the Responce following in the Sixth of the *Æneids*,

Ostendent terris hunc tantum fata.

Whom Fate let us see,
And would no longer suffer him to be.

And it so fell out; for he was killed on the Seventeenth Day after he had attained unto the management of the Emperial Charge. The very same Lot also, with the like misluck, did betide the Emperor Gordian the younger. To Claudius Albinus, being very sollicitous to understand somewhat of his future Adventures, did occur this Saying, which is written in the Sixth of the *Æneids*,

Hic rem Romanam magno turbante tumultu
Sistet Eques, etc.

The Romans boiling with tumultuous rage,
This Warriour shall the dangerous Storm asswage:
With Victories he the Carthaginian mauls,
And with strong hand shall crush the Rebel Gauls.

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Likeways when the Emperor D. Claudius, Aurelian's Predecessor, did with great eagerness research after the Fate to come of his Posterity, his hap was to alight on this Verse in the first of the *Æneids*,

Hic ego nec metas rerum, nec tempora pono.

No bounds are to be set, no limits here.

Which was fulfilled by the goodly Genealogical Row of his Race. When Mr. Peter Amy did in like manner explore and make trial, if he should escape the Ambush of the Hobgoblins, who lay in wait all to bemawl him, he fell upon this Verse in the Third of the *Æneids*,

Heu fuge crudeles terras, fuge littus avarum!

Oh flee the bloody Land, the wicked Shoar!

Which Counsel he obeying, safe and sound forthwith avoided all these Ambuscades.

Were it not to shun Prolixity, I could enumerate a thousand such like Adventures, which conform to the Dictate and Verdict of the Verse, have by that manner of Lot-casting encounter befallen to the curious Researchers of them. Do not you nevertheless imagine, lest you should be deluded, that I would upon this kind of Fortune flinging Proof infer an uncontrolable, and not to be gainsaid Infallibility of Truth.

CHAPTER XI

How Pantagruel sheweth the Trial of ones Fortune by throwing of Dice to be unlawful

IT would be sooner done (quoth Panurge) and more expediently, if we should trie the matter at the chance of three fair Dice. (Quoth Pantagruel) That sort of Lottery is deceitful, abusive, illicitous, and exceedingly scandalous; never trust in it; the accursed Book of the Recreation of Dice was a great while ago excogitated in Achaia near Bourre, by that ancient Enemy to Mankind, the Infernal Calumniator, who before the Statue or Massive Image of the Bourraick Hercules, did of old, and doth in several places of the World as yet, make many simple Souls to err and fall into his snares. You know how my Father Gargantua hath forbidden it over all his Kingdoms and Dominions; how he hath caused to burn the Moulds and Draughts thereof, and altogether suppressed, abolished, driven forth and cast it out of the Land, as a most dangerous Plague and Infection to any well-polished State or Commonwealth. What I have told you of Dice, I say the same of the Play at Cockall. It is a Lottery of the like Guile and Deceitfulness; and therefore do not for convincing of me, alledge in opposition to this my Opinion, or bring in the Example of the fortunate Cast of Tiberius, within the Fountain of Appona, at the Oracle of Gerion. These are the baited Hooks by which the Devil attracts and draweth unto him the foolish Souls of silly People into eternal Perdition. Nevertheless to satisfie your Humour in some measure, I am content you throw three Dice upon this Table, that according to the number of the Blots which shall happen to be

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cast up, we may hit upon a Verse of that Page, which in the setting open of the Book you shall have pitched upon.

Have you any Dice in your Pocket? A whole Bag full, answered Panurge, that is Provision against the Devil, as is expounded by Merlin Coccajus, Lib. 2. *De Patria Diabolorum*, the Devil would be sure to take me napping, and very much at unawares, if he should find me without Dice. With this the three Dice being taken out, produced and thrown, they fell so pat upon the lower Points, that the Cast was Five, Six, and Five. These are (quoth Panurge) Sixteen in all. Let us take the Sixteenth Line of the Page, the number pleaseth me very well; I hope we shall have a prosperous and happy Chance. May I be thrown amidst all the Devils of Hell, even as a great Bowl cast athwart at a Set of Nine Pins, or Cannon-ball shot among a Battalian of Foot, in case so many times I do not boult my future Wife the first Night of our Marriage. Of that, forsooth, I make no doubt at all: (quoth Pantagruel). You needed not to have rapped forth such a horrid Imprecation, the sooner to procure Credit for the Performance of so small a business, seeing possibly the first Bout will be amiss, and that you know is usually at Tennis called Fifteen. At the next justling Turn you may readily amend that Fault, and so compleat your Reckoning of Sixteen. Is it so (quoth Panurge) that you understand the matter? and must my Words be thus interpreted? Nay, believe me, never yet was any Solecism committed by that valiant Champion, who often hath for me in Belly-dale stood Centry at the Hypogastrian Crany. Did you ever hitherto find me in the Confraternity of the Faulty? Never I trow; never, nor ever shall, for ever and a day. I do the Feat like a goodly Friar, or Father Confessor without Default: And therein am I willing to be judged by the Players. He had no sooner spoke these Words, than the Works of Virgil were brought in: But before the Book was laid open, Panurge said to Pantagruel, My Heart, like the Furch of a Hart in Rut, doth beat within my Breast. Be pleased to feel and grope my Pulse a little on this Artery of my Left Arm; at its frequent Rise and Fall you would say that they swinge and belabour me after the manner of a Probationer posed, and put to a peremptory Trial in the Examination of his Sufficiency for the Discharge of the Learned Duty of a Graduate in some Eminent Degree in the Colledge of the Sorbonists.

But would not you hold it expedient, before we proceeded any further, that we should invocate Hercules and the Tenitian Goddesses, who in the Chamber of Lots are said to Rule, sit in Judgment, and bear a Presidential Sway? Neither him nor them, (answered Pantagruel) only open up the Leaves of the Book with your Fingers, and set your Nails awork.

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CHAPTER XII

How Pantagruel doth explore by the Virgilian Lottery what Fortune Panurge shall have in his Marriage

THEN at the opening of the Book in the Sixteenth Row of the Lines of the disclosed Page, did Panurge encounter upon this following Verse:

Nec Deus hunc mensa Dea nec Dignata cubili est.

The God him from his Table banished,
Nor would the Goddess have him in her Bed.

This Response (quoth Pantagruel) maketh not very much for your benefit or advantage: for it plainly signifies and denoteth, that your Wife shall be a Strumpet, and your self by consequence a Cuckold; the Goddess, whom you shall not find propitious nor favourable unto you, is Minerva, a most redoubtable and dreadful Virgin, a powerful and fulminating Goddess, an enemy to Cuckolds, and effeminate Youngsters, to Cuckold-makers and Adulterers: the God is Jupiter, a terrible and Thunder-striking God from Heaven; and withal, it is to be remarked, that conform to the Doctrine of the ancient Hetrurians, the Manubes (for so did they call the darting Hurls, or slinging Casts of the Vulcanian Thunderbolts) did only appertain to her, and to Jupiter her Father Capital. This was verified in the Conflagration of the Ships of Ajax Oileus, nor doth the fulminating Power belong to any other of the Olympick Gods; Men therefore stand not in such fear of them. Moreover, I will tell you, and you may take it as extracted out of the profoundest Mysteries of Mythology, that when the Giants had enterprized the waging of a War against the Power of the Cœlestial Orbs, the Gods at first did laugh at those attempts, and scorn'd such despicable Enemies, who were in their conceit, not strong enough to cope in Feats of Warfare with their Pages: but when they saw by the Gigantine labour the high Hill Pelion set on lofty Ossa, and that the Mount Olympus was made shake to be erected on the top of both.

Then was it that Jupiter held a Parliament, or General Convention, wherein 'twas unanimously resolved upon, and condescended to by all the Gods, that they should worthily and valiantly stand to their Defence. And because they had often seen Battles lost by the cumbersom Letts and disturbing Incumbrances of Woman, confusedly hudled in amongst Armies, it was at that time Decreed and Enacted, That they should expel and drive out of Heaven into Ægypt, and the Confines of Nile, that whole Crue of Goddesses disguised in the shapes of Weezels, Polecats, Bats, Shrew-Mice, Ferrets, Fulmarts, and other such-like odd Transformations, only Minerva was reserved to participate with Jupiter in the horrifick fulminating Power, as being the Goddess both of War and Learning, of Arts and Arms, of Counsel and Dispatch, a Goddess arm'd from her Birth, a Goddess dreaded in Heaven, in the Air, by Sea and Land. By the Belly of St. Buff (quote Panurge) should I be Vulcan, whom the Poet blazons! Nay, I am neither a Cripple, Coiner of False-Money, nor Smith, as he was.

My Wife possibly will be as comely and handsom as ever was his Venus, but not a Whore like her, nor I a Cuckold like him.

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The crook-legg'd slovenly Slave made himself to be declared a Cuckold, by a definitive Sentence and Judgment, in the open view of all the Gods: For this cause ought you to interpret the aforemention'd Verse quite contrary to what you have said. This Lot importeth, that my Wife will be honest, virtuous, chast, loyal, and faithful; not armed, surly, waiward, cross, giddy, humourous, heady, hair-brain'd, or extracted out of the Brains, as was the Goddess Pallas: Nor shall this fair jolly Jupiter be my Corrival, he shall never dip his Bread in my Broth, tho' we shou'd sit together at one Table.

Consider his Exploits and gallant Actions; he was the manifest Ruffian, Wencher, Whoremonger, and most infamous Cuckold-maker that ever breath'd: He did always lecher it like a Boar; and no wonder, for he was foster'd by a Sow in the Isle of Candia, (if Agathocles the Babylonian be not a Lyar) and more rammishly lascivious than a Buck; whence it is that he is said, by others, to have been suckled and fed with the Milk of the Amalthæan Goat. By the virtue of Acheron, he justled, bulled and lastauriated in one day the third part of the World, Beasts and People, Floods and Mountains, that was in Europa.

For this grand subagitary Atchievement, the Animonians caused, draw, delineate, and paint him in the figure and shape of a Ram, ramming, and horned Ram. But I know well enough how to shield and preserve my self from that horned Champion: He will not, trust me, have to deal in my Person, with a sottish, dunsical Amphytrion; nor with a silly witless Argus, for all his hundred Spectacles; nor yet with the cowardly Meacock Acrisius; the simple Goosecap Lyrus of Thebes; the doating Blockhead Agenor; the flegmatick Pea-Goose Æsop; rough-footed Lycaon; the luskish mishapen Corytus of Tuscany; nor with the large-back'd and strong-rein'd Atlas: Let him alter, change, transform, and metamorphose himself into a hundred various shapes and figures; into a Swan, a Bull, a Satyr, a Shour of Gold, or into a Cuckow, as he did when he unmaiden'd his Sister Juno; into an Eagle, Ram, or Dove, as when he was enamour'd of the Virgin Phthia, who then dwelt in the Ægean Territory; into Fire, a Serpent; yea, even into a Flea, into Epicurian and Democratical Atomes, or more Magistronostralistically, into those sly Intentions of the Mind, which in the Schools are call'd Second Notions, I 'll catch him in the nick, and take him napping.

And would you know what I would do unto him, even that which to his Father Cœlum, Saturn did, (Seneca foretold it of me, and Lactantius hath confirm'd it) what the Goddess Rhea did to Athis; I would make him two Stone lighter, rid him of his Cyprian Cimbals, and cut so close and neatly by the Breech, that there should not remain thereof so much as one ——, so cleanly would I shave him; and disable him for ever from being Pope; for *Testiculos non habet.* Hold there, said Pantagruel; *Hoc*, soft and fair (my Lad) enough of that, cast up, turn over the Leaves, and try your Fortune for the second time. Then did he fall upon this ensuing Verse:

Membra quatit, gelidusque coit formidine sanguis.

His Joints and Members quake, he becomes pale,
And sudden Fear doth his cold Blood congeal.

This importeth (quoth Pantagruel) that she will soundly bang your Back and Belly. Clean and quite contrary (answer'd Panurge) it is of me that he prognosticates, in saying, that I will beat her like a Tyger, if she vex me. Sir Martin Wagstaff will perform that Office; and in default of a Cudgel, the Devil gulp him, if I shou'd not eat her up quick, as Candaul the Lydian King did his Wife, whom he ravened and devoured.

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You are very stout, says Pantagruel, and couragious Hercules himself durst hardly adventure to scuffle with you in this your raging Fury: Nor is it strange; for the Jan is worth two, and two in fight against Hercules are too too strong. Am I a Jan? quoth Panurge. No, no, (answer'd Pantagruel) my mind was only running upon the lurch and tricktrack. Thereafter did he hit, at the third opening of the Book, upon this Verse:

Fœmineo prædæ, et spoliorum ardebat amore.

After the Spoil and Pillage (as in Fire)
He burnt with a strong Feminine Desire.

This portendeth (quoth Pantagruel) that she will steal your Goods, and rob you. Hence this, according to these three drawn Lots, will be your future Destiny, (I clearly see it) you will be a Cuckold, you will be beaten, and you will be robb'd. Nay, it is quite otherwise, (quoth Panurge) for it is certain that this Verse presageth, that she will love me with a perfect liking: Nor did the Satyr-writing Poet lye in proof hereof, when he affirmed, That a Woman burning with extream Affection, takes sometimes pleasure to steal from her Sweetheart. And what I pray you? a Glove, a Point, or some such trifling Toy of no importance, to make him keep a gentle kind of stirring in the research and quest thereof: In like manner, these small scolding Debates, and petty brabling Contentions, which frequently we see spring up, and for a certain space boil very hot betwixt a couple of high-spirited Lovers, are nothing else but recreative Diversions for their Refreshment, Spurs to, and Incentives of a more fervent Amity than ever. As for Example: We do sometimes see Cutlers with Hammers mawl their finest Whetstones, therewith to sharpen their Iron Tools the better.

And therefore do I think, that these three Lots make much for my advantage; which if not, I from their Sentence totally appeal. There is no appellation (quoth Pantagruel) from the Decrees of Fate or Destiny, of Lot or Chance; as is recorded by our ancient Lawyers, witness Baldus, *lib. ult. cap. de Leg.* The reason hereof is, Fortune doth not acknowledge a Superiour, to whom an Appeal may be made from her, or any of her Substitutes. And in this case, the Pupil cannot be restored to his Right in full, as openly by the said Author is alledged in *L. ait prætor, Paragr. ult. H. de minor.*

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CHAPTER XIII

How Pantagruel adviseth Panurge to try the future good or bad Luck of his Marriage, by Dreams

NOW seeing we cannot agree together in the manner of expounding or interpreting the Sense of the Virgilian Lots, let us bend our course another way, and try a new sort of Divination. Of what kind? (asked Panurge.) Of a good Ancient and Authentick Fashion, (answer'd Pantagruel) it is by Dreams: For in Dreaming, such Circumstances and Conditions being thereto adhibited, as are clearly enough described by Hippocrates in lib. Περὶ ἐνυπνίων, by Plato, Plotin, Iamblicus, Sinesius, Aristotle, Xenophon, Galen, Plutarch, Artemidorus, Valdianus, Herophilus, G. Calaber, Theocritus, Pliny, Athenæus, and others, the Soul doth often times foresee what is to come.

How true this is, you may conceive by a very vulgar and familiar Example; as when you see that at such a time as Sucking Babes, well nourished, fed and foster'd with good Milk, sleep soundly and profoundly, the Nurses in the interim get leave to sport themselves, and are licentiated to recreate their Fancies at what Range to them shall seem most fitting and expedient; their Presence, Sedulity and Attendance on the Cradle, being, during all that space, held unnecessary.

Even just so, when our Body is at rest, that the Concoction is every-where accomplish'd, and that till it awake, it lacks for nothing, our Soul delighteth to disport it self, and is well pleased in that Frolick to take a Review of its Native Country, which is the Heavens, where it receiveth a most notable Participation of its first Beginning, with an Imbuement from its Divine Source, and in Contemplation of that Infinite and Intellectual Sphere, whereof the Centre is every-where, and the Circumference in no place of the universal World, to wit, God, according to the Doctrine of Hermes Trismegistus, to whom no new thing hap'neth, whom nothing that is past escapeth, and unto whom all things are alike present, remarketh not only what is preterit, and gone in the inferiour Course and Agitation of sublunary Matters, but withal taketh notice what is to come; then bringing a Relation of those future Events unto the Body by the outward Senses and exterior Organs, it is divulged abroad unto the hearing of others. Whereupon the Owner of that Soul deserveth to be termed a Vaticinator, or Prophet.

Nevertheless, the truth is, that the Soul is seldom able to report those things in such Sincerity as it hath seen them, by reason of the Imperfection and Frailty of the Corporeal Senses, which obstruct the effectuating of that Office; even as the Moon doth not communicate unto this Earth of ours that Light which she receiveth from the Sun with so much Splendour, Heat, Vigour, Purity and Liveliness as it was given her. Hence it is required, for the better reading, explaining and unfolding of these Somniatory Vaticinations and Predictions of that nature, that a dexterous, learned, skilful, wise, industrious, expert, rational and peremptory Expounder or Interpreter be pitch'd upon, such a one as by the Greeks is call'd Onirocrit, or Oniropolist.

For this cause, Heraclitus was wont to say, that nothing is by Dreams revealed to us, that nothing is by Dreams concealed from us, and that only we thereby may have a mystical Signification and secret Evidence of Things to come, either

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for one prosperous or unlucky Fortune, or for the favourable or disasterous Success of another. The Sacred Scriptures testify no less, and Profane Histories assure us of it, in both which are exposed to our view a thousand several kinds of strange Adventures, which have befallen pat according to the nature of the Dream, and that as well to the Party Dreamer, as to others. The Atlantick People, and those that inhabit the Land of Thasos (one of the Cyclades) are of this grand Commodity deprived; for in their Countries none yet ever dreamed. Of this sort, Cleon of Daulia, Thrasymedes; and in our days the learned Frenchman Villanovanus, neither of all which knew what Dreaming was.

Fail not therefore to morrow, when the jolly and fair Aurora, with her rosie Fingers, draweth aside the Curtains of the Night, to drive away the sable Shades of Darkness, to bend your Spirits wholly to the task of sleeping sound, and thereto apply your self. In the mean while, you must denude your Mind of every Human Passion or Affection, such as are Love and Hatred, Fear and Hope; for as of old the great Vaticinator, most famous and renowned Prophet Proteus, was not able in his Disguise or Transformation into Fire, Water, a Tyger, a Dragon, and other such-like uncouth Shapes and Visors to presage any thing that was to come, 'till he was restored to his own first natural and kindly Form. Just so doth Man; for at his reception of the Art of Divination, and Faculty of Prognosticating future Things, that part in him which is the most Divine, (to wit, the νοῦς, or Mens) must be calm, peaceable, untroubled, quiet, still, husht, and not imbusied or distracted with Foreign, Soul-disturbing Perturbations. I am content, (quoth Panurge:) But I pray you, Sir, must I this Evening, e're I go to Bed, eat much or little? I do not ask this without Cause: For if I sup not well, large, round and amply, my sleeping is not worth a forked Turnep; all the Night long I then but dose and rave, and in my slumbering Fits talk idle Nonsence, my Thoughts being in a dull brown Study, and as deep in their Dumps as is my Belly hollow.

Not to sup (answer'd Pantagruel) were best for you, considering the state of your Complexion, and healthy Constitution of your Body. A certain very ancient Prophet named Amphiaraus, wished such as had a mind by Dreams to be imbued with any Oracles, for four and twenty Hours to taste no Victuals, and to abstain from Wine three days together; yet shall not you be put to such a sharp, hard, rigorous and extream sparing Diet.

I am truly right apt to believe, that a Man whose Stomach is repleat with various Cheer, and in a manner surfeited with drinking, is hardly able to conceive aright of Spiritual things; yet am not I of the Opinion of those, who after long and pertinacious Fastings, think by such means to enter more profoundly into the Speculation of Celestial Mysteries. You may very well remember how my Father Gargantua, (whom here for Honour-sake I name) hath often told us, That the Writings of abstinent, abstemious, and long-fasting Hermits, were every whit as saltless, dry, jejune and insipid, as were their Bodies when they did compose them. It is a most difficult thing for the Spirits to be in a good plight, serene and lively, when there is nothing in the Body but a kind of Voidness and Inanity: seeing the Philosophers with the Physicians jointly affirm, that the Spirits which are styled Animal, spring from, and have their constant practice in and through the Arterial Blood, refin'd and purify'd to the Life within the admirable Net, which, wonderfully framed, lieth under the Ventricles and Tunnels of the Brain. He gave us also the Example of the Philosopher, who, when he thought most seriously to have withdrawn himself unto a solitary Privacy, far from the rusling clutterments of the tumultuous and confused World, the better to improve his Theory, to contrive, comment and ratiocinate, was, notwithstanding his uttermost endeavours to free

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himself from all untoward Noises, surrounded and environ'd about so with the barking of Currs, bawling of Mastiffs, bleating of Sheep, prating of Parrots, tattling of Jackdaws, grunting of Swine, girning of Boars, yelping of Foxes, mewing of Cats, cheeping of Mice, squeaking of Weasils, croaking of Frogs, crowing of Cocks, kekling of Hens, calling of Partridges, chanting of Swans, chattering of Jays, peeping of Chickens, singing of Larks, creaking of Geese, chirping of Swallows, clucking of Moorfowls, cucking of Cuckows, bumbling of Bees, rammage of Hawks, chirming of Linets, croaking of Ravens, screeching of Owls, wicking of Pigs, gushing of Hogs, curring of Pigeons, grumbling of Cushet-doves, howling of Panthers, curkling of Quails, chirping of Sparrows, crackling of Crows, nuzzing of Camels, wheening of Whelps, buzzing of Dromedaries, mumbling of Rabets, cricking of Ferrets, humming of Wasps, mioling of Tygers, bruzzing of Bears, sussing of Kitnings, clamring of Scarfes, whimpring of Fullmarts, boing of Buffalos, warbling of Nightingales, quavering of Meavises, drintling of Turkies, coniating of Storks, frantling of Peacocks, clattering of Magpies, murmuring of Stock-doves, crouting of Cormorants, cigling of Locusts, charming of Beagles, guarring of Puppies, snarling of Messens, rantling of Rats, guerieting of Apes, snuttering of Monkies, pioling of Pelicans, quecking of Ducks, yelling of Wolves, roaring of Lions, neighing of Horses, crying of Elephants, hissing of Serpents, and wailing of Turtles; that he was much more troubled, than if he had been in the middle of the Crowd at the Fair of Fontenoy or Niort.

Just so it is with those who are tormented with the grievous Pangs of Hunger; the Stomach begins to gnaw, (and bark as it were) the Eyes to look dim, and the Veins, by greedily sucking some Refection to themselves from the proper Substance of all the Members, of a fleshy Consistence; violently pull down and draw back that vagrant roaming Spirit, careless and neglecting of his Nurse and natural Host, which is the Body. As when a Hawk upon the Fist, willing to take her Flight by a soaring aloft into the open spacious Air, is on a sudden drawn back by a Leash tied to her Feet.

To this purpose also did he alledge unto us the Authority of Homer, the Father of all Philosophy, who said, that the Grecians did not put an end to their mournful mood for the Death of Patroclus, the most intimate Friend of Achilles, till Hunger in a rage declared her self, and their Bellies protested to furnish no more Tears unto their Grief. For from Bodies emptied and macerated by long Fasting, there could not be such supply of Moisture and brackish Drops, as might be proper on that Occasion.

Mediocrity at all times is commendable; nor in this case are you to abandon it. You may take a little Supper, but thereat must you not eat of a Hare, nor of any other Flesh: You are likewise to abstain from Beans, from the Preak, (by some called the Polyp) as also from Coleworts, Cabbage, and all other such like windy Victuals, which may endanger the troubling of your Brains, and the dimming or casting a kind of Mist over your Animal Spirits: For as a Looking-glass cannot exhibit the Semblance or Representation of the Object set before it, and exposed, to have its Image to the life expressed, if that the polish'd sleekedness thereof be darken'd by gross Breathings, dampish Vapours, and foggy, thick, infectious Exhalations; even so the Fancy cannot well receive the impression of the likeness of those things, which Divination doth afford by Dreams, if any way the Body be annoyed or troubled with the fumish steam of Meat, which it had taken in a while before; because betwixt these two there still hath been a mutual Sympathy and Fellow-feeling, of an indissolubly-knit Affection. You shall eat good Eusebian and Bergamot-Pears, one Apple of the short-shank Pepin-kind, a parcel of the

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little Plums of Tours, and some few Cherries of the growth of my Orchard: Nor shall you need to fear, that thereupon will ensue some doubtful Dreams, fallacious, uncertain, and not to be trusted to, as by some Peripatetick Philosophers hath been related; for that, say they, Men do more copiously in the Season of Harvest feed on Fruitages, than at any other time. The same is mystically taught us by the ancient Prophets and Poets, who alledge, That all vain and deceitful Dreams lie hid and in covert, under the Leaves which are spread on the Ground: By reason that the Leaves fall from the Trees, in the Autumnal Quarter: For the natural fervour, which abounding in ripe, fresh, recent Fruits, cometh by the quickness of its ebullition, to be with ease evaporated into the Animal parts of the dreaming Person (the Experiment is obvious in most) is a pretty while before it be expired, dissolved, and evanished. As for your Drink, you are to have it of the fair, pure Water of my Fountain.

The Condition (quoth Panurge) is very hard: Nevertheless, cost what price it will, or whatsoever come of it, I heartily condescend thereto; protesting that I shall to morrow break my Fast betimes, after my somniatory Exercitations; furthermore, I recommend my self to Homer's two Gates, to Morpheus, to Iselon, to Phautasus, and unto Phabetor. If they in this my great need succour me, and grant me that assistance which is fitting, I will, in honour of them all, erect a jolly, gentiel Altar, composed of the softest Down. If I were now in Laconia, in the Temple of Juno, betwixt Oetile and Thalamis, she suddenly would disintangle my Perplexity, resolve me of my Doubts, and chear me up with fair and jovial Dreams in a deep Sleep. Then did he say thus unto Pantagruel: Sir, were it not expedient for my purpose, to put a Branch or two of curious Laurel betwixt the Quilt and Bolster of my Bed, under the Pillow on which my Head must lean? There is no need at all of that (quoth Pantagruel) for besides that it is a thing very Superstitious, the Cheat thereof hath been at large discovered unto us, in the Writings of Serapion, Ascalonites, Antiphon, Philochorus, Artemon, and Fulgentius Placiades. I could say as much to you of the left Shoulder of a Crocodile, as also of a Camelion, without prejudice be it spoken to the Credit which is due to the Opinion of old Democritus; and likewise of the Stone of the Bactrians, called Eumerites, and of the Hamonian Horn: for so by the Æthiopians is termed a certain precious Stone, coloured like Gold, and in the fashion, shape, form, and proportion of a Ram's Horn, as the Horn of Jupiter Hammon is reported to have been: They over and above assuredly affirming, that the Dreams of those who carry it about them are no less veritable and infallible, than the Truth of the Divine Oracles. Nor is this much unlike to what Homer and Virgil wrote of these two Gates of Sleep: to which you have been pleased to recommend the management of what you have in hand. The one is of Ivory, which setteth in confused, doubtful, and uncertain Dreams; for thro' Ivory, how small and slender it soever be, we can see nothing, the density, opacity, and close compactedness of its material parts, hindring the penetration of the visual Rays, and the reception of the Speciesses of such things as are visible: The other is of Horn, at which an entry is made to sure and certain Dreams, even as through Horn, by reason of the diaphanous splendour, and bright transparency thereof, the Species of all Objects of the sight distinctly pass, and so without confusion appear, that they are clearly seen. Your meaning is, and you would thereby infer (quoth Fryar Jhon) that the Dreams of all horned Cuckolds (of which number Panurge, by the help of God, and his future Wife, is without controversie to be one) are always true and infallible.

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CHAPTER XIV

Panurge's Dream, with the Interpretation thereof

AT Seven a Clock of the next following Morning, Panurge did not fail to present himself before Pantagruel, in whose Chamber were at that time Epistemon, Fryar John of the Funnels, Ponocrates, Eudemon, Carpalin, and others, to whom, at the entry of Panurge, Pantagruel said, Lo, here cometh our Dreamer. That word (quoth Epistemon) in ancient times cost very much, and was dearly sold to the Children of Jacob. Then, said Panurge, I have been plunged into my dumps so deeply, as if I had been lodged with Gaffer Noddy-cap: dreamed indeed I have, and that right lustily; but I could take along with me no more thereof, that I did goodly understand, save only, that I in my Vision had a pretty, fair, young, gallant, handsom Woman, who no less lovingly and kindly treated and entertained me, hugg'd, cherish'd, cocker'd, dandled, and made much of me, as if I had been another neat dillidarling Minion, like Adonis: Never was Man more glad than I was then, my Joy at that time was incomparable; she flattered me, tickled me, stroaked me, groped me, frizled me, curled me, kissed me, embraced me, laid her Hands about my Neck, and now and then made jestingly, pretty little Horns above my Forehead: I told her in the like disport, as I did play the fool with her, that she should rather place and fix them in a little below mine Eyes, that I might see the better what I should stick at, with them: For being so situated, Momus then would find no fault therewith, as he did once with the position of the Horns of Bulls. The wanton, toying Girl, notwithstanding any Remonstrance of mine to the contrary, did always drive and thrust them further in: Yet thereby (which to me seemed wonderful) she did not do me any hurt at all. A little after, though I know not how, I thought I was transformed into a Tabor, and she into a Chough.

My sleeping there being interrupted, I awaked in a start, angry, displeased, perplexed, chafing, and very wroth. There have you a large Platter-ful of Dreams, make thereupon good Chear, and, if you please, spare not to interpret them according to the Understanding which you may have in them. Come Carpalin, let us to Breakfast. To my sence and meaning, (quoth Pantagruel) if I have skill or knowledge in the Art of Divination by Dreams, your Wife will not really, and to the outward appearance of the World, plant, or set Horns, and stick them fast in your Forehead, after a visible manner, as Satyrs use to wear and carry them; but she will be so far from preserving herself Loyal in the discharge and observance of a Conjugal Duty, that on the contrary she will violate her plighted Faith, break her Marriage-Oath, infringe all Matrimonial Tyes, prostitute her Body to the Dalliance of other Men, and so make you a Cuckold. This point is clearly and manifestly explained and expounded by Artemidorus, just as I have related it. Nor will there be any metamorphosis, or transmutation made of you into a Drum, or Tabor, but you will surely be as soundly beaten as e're was Tabor at a merry Wedding: Nor yet will she be changed into a Chough, but will steal from you, chiefly in the Night, as is the nature of that thievish Bird. Hereby may you perceive your Dreams to be in every jot conform and agreeable to the Virgilian Lots: A Cuckold you will be, beaten and robbed. Then cryed out Father John with a loud Voice: He tells the truth; upon my Conscience, thou wilt be a Cuckold, an honest one, I warrant thee; O the brave

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NEVER WAS MAN MORE GLAD THAN I WAS THEN

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Horns that will be born by thee! Ha, ha, ha. Our good Master de Cornilius, God save thee, and shield thee; wilt thou be pleased to preach but two words of a Sermon to us, and I will go through the Parish Church to gather up Alms for the Poor.

You are (quoth Panurge) very far mistaken in your Interpretation; for the matter is quite contrary to your sence thereof; my Dream presageth, that I shall by Marriage be stored with plenty of all manner of Goods, the hornifying of me shewing, that I will possess a Cornucopia, that Amalthæan Horn, which is called, The Horn of Abundance, whereof the fruition did still portend the Wealth of the Enjoyer. You possibly will say, that they are rather like to be Satyrs Horns; for you of these did make some mention. *Amen, Amen, Fiat, fiat, ad differentiam papæ.* Thus shall I have my Touch-her-home still ready; my Staff of Love sempiternally in a good case, will, Satyr-like, be never toyled out; a thing which all Men wish for, and send up their Prayers to that purpose, but such a thing as nevertheless is granted but to a few; hence doth it follow by a consequence as clear as the Sun-beams, that I will never be in the danger of being made a Cuckold, for the defect hereof is, *Causa sine qua non*; yea, the sole cause (as many think) of making Husbands Cuckolds. What makes poor scoundrel Rogues to beg (I pray you)? Is it not because they have not enough at home, wherewith to fill their Bellies, and their Poaks? What is it makes the Wolves to leave the Woods? Is it not the want of Flesh Meat? What maketh Women Whores? you understand me well enough: And herein may I very well submit my Opinion to the Judgment of learned Lawyers, Presidents, Counsellors, Advocates, Procurers, Attorneys, and other Glossers and Commentators on the venerable Rubrick, *De Frigidis, et maleficiatis.* You are in truth, Sir, as it seems to me (excuse my boldness if I have transgressed) in a most palpable and absurd Error, to attribute my Horns to Cuckoldry: Diana wears them on her Head after the manner of a Cressant, is she a Cucquean for that? How the Devil can she be cuckolded, who never yet was married? Speak somewhat more correctly, I beseech you, least she being offended, furnish you with a pair of Horns, shapen by the Pattern of those which she made for Actæon. The goodly Bacchus also carries Horns; Pan, Jupiter Hammon, with a great many others, are they all Cuckolds? If Jove be a Cuckold, Juno is a Whore: this follows by the Figure Metalepsis. As to call a Child in the presence of his Father and Mother, a Bastard, or Whore's Son, is tacitly and underboard, no less than if he had said openly, the Father is a Cuckold, and his Wife a Punk. Let our Discourse come nearer to the purpose: The Horns that my Wife did make me are Horns of Abundance, planted and grafted in my Head for the increase and shooting up of all good things: This will I affirm for truth, upon my Word, and pawn my Faith and Credit both upon it; as for the rest, I will be no less joyful, frolick, glad, cheerful, merry, jolly, and gamesom than a well-bended Tabor in the Hands of a good Drummer, at a Nuptial Feast, still making a noise, still rowling, still buzzing and cracking. Believe me, Sir, in that consisteth none of my least good Fortunes. And my Wife will be jocund, feat, compt, neat, quaint, dainty, trim, trick'd up, brisk, smirk and smug, even as a pretty little Cornish Chough: who will not believe this, let Hell or the Gallows be the Burden of his Christmas Carol.

I remark (quoth Pantagruel) the last point or particle which you did speak of, and having seriously conferred it with the first, find that at the beginning you were delighted with the sweetness of your Dream; but in the end and final closure of it, you startingly awaked, and on a sudden were forthwith vexed in Choler, and annoyed. Yea, (quoth Panurge) the reason of that was, because I had fasted too long. Flatter not your self (quoth Pantagruel) all will go to ruine: Know for a certain truth, that every Sleep that endeth with a starting, and leaves the Person irksom, grieved, and fretting, doth either signifie a present Evil, or otherways presageth, and portendeth a

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future imminent mishap. To signifie an Evil, that is to say, to shew some Sickness hardly curable, a kind of pestilentious, or malignant Bile, Botch, or Sore, lying and lurking, hid, occult, and latent within the very Center of the Body, which many times doth by the means of Sleep (whose Nature is to reinforce, and strengthen the Faculty and Vertue of Concoction) begin according to the Theorems of Physick to declare itself, and moves toward the outward Superficies. At this sad stirring is the Sleeper's rest and ease disturbed and broken, whereof the first feeling and stinging smart admonisheth, that he must patiently endure great pain and trouble, and thereunto provide some Remedy: As when we say proverbially to incense Hornets, to move a stinking Puddle, and to awake a sleeping Lyon, instead of these more usual Expressions, and of a more familiar and plain meaning, to provoke angry Persons, to make a thing the worse by medling with it, and to irritate a testy cholerick Man when he is at quiet. On the other part, to presage or foretel an Evil, especially in what concerneth the Exploits of the Soul, in matter of Somnial Divinations, is as much as to say, that it giveth us to understand, that some dismal Fortune or Mischance is destinated and prepared for us, which shortly will not fail to come to pass. A clear and evident example hereof is to be found in the Dream, and dreadful awaking of Hecuba, as likewise in that of Euridice, the Wife of Orpheus, neither of which was sooner finished, (saith Cunius) but that incontinently thereafter they awaked in a start, and were affrighted horribly; thereupon these Accidents ensued, Hecuba had her Husband Priamus, together with her Children, slain before her Eyes, and saw then the Destruction of her Country; and Euridice died speedily thereafter, in a most miserable manner. Æneas dreaming that he spoke to Hector a little after his Decease, did on a sudden in a great start awake, and was afraid: now hereupon did follow this event; Troy that same Night was spoil'd, sack'd, and burnt. At another time the same Æneas, dreaming that he saw his familiar Geniuses and Penates, in a ghastly fright and astonishment awaked, of which terrour and amazement the issue was, that the very next day subsequent, by a most horrible Tempest on the Sea, he was like to have perished, and been cast away. Moreover, Turnus being prompted, instigated, and stirred up, by the fantastick Vision of an infernal Fury, to enter into a bloody War against Æneas, awaked in a start much troubled and disquieted in Spirit, in sequel whereof, after many notable and famous Routs, Defeats and Discomfitures in open Field, he came at last to be killed in a single Combat, by the said Æneas. A thousand other Instances I could afford, if it were needful, of this matter. Whilst I relate these Stories of Æneas, remark the saying of Fabius Pictor, who faithfully averred, That nothing had at any time befallen unto, was done, or enterprized by him, whereof he preallably had not notice, and beforehand fore-seen it to the full, by sure Predictions, altogether founded on the Oracles of Somnial Divination. To this there is no want of pregnant Reasons, no more than of Examples: For if Repose and Rest in sleeping be a special Gift and Favour of the Gods, as is maintained by the Philosophers, and by the Poet attested in these Lines:

> **Then Sleep, that heavenly Gift, came to refresh,**
> **Of humane Labourers, the wearied Flesh.**

Such a Gift or Benefit can never finish or terminate in Wrath and Indignation, without portending some unlucky Fate, and most disastrous Fortune to ensue; otherways it were a Molestation, and not an Ease; a Scourge and not a Gift, at least, proceeding from the Gods above, but from the infernal Devils our Enemies, according to the common vulgar Saying.

Suppose the Lord, Father, or Master of a Family, sitting at a very sumptuous

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Dinner, furnished with all manner of good Cheer, and having at his entry to the Table his Appetite sharp set upon his Victuals, whereof there was great plenty, should be seen to rise in a start, and on a sudden fling out of his Chair, abandoning his Meat, frighted, appalled, and in a horrid Terrour, who should not know the cause hereof would wonder, and be astonished exceedingly: But what? He heard his Male Servants cry, Fire, fire, fire, fire: his Serving Maids and Women yell, Stop Thief, stop Thief; and all his Children shout as loud as ever they could, Murther, O Murther, Murther. Then was it not high time for him to leave his Banqueting, for application of a Remedy in hast, and to give speedy Order for succouring of his distressed Household. Truly, I remember, that the Cabalists and Massorats, Interpreters of the Sacred Scriptures, in treating how with verity one might judge of Evangelical Apparitions (because oftentimes the Angel of Satan is disguized and transfigured into an Angel of Light) said, That the difference of these two mainly did consist in this: The favourable and comforting Angel useth in his appearing unto Man at first to terrifie and hugely affright him; but in the end he bringeth Consolation, leaveth the Person who hath seen him, joyful, well-pleased, fully content, and satisfied: On the other side, the Angel of Perdition, that wicked, devilish, and malignant Spirit, at his appearance unto any Person, in the beginning cheareth up the Heart of his Beholder, but at last forsakes him, and leaves him troubled, angry, and perplexed.

CHAPTER XV

Panurge's Excuse and Exposition of the Monastick Mystery concerning Pouder'd Beef

THE Lord save those who see, and do not hear, (quoth Panurge) I see you well enough, but know not what it is that you have said: The Hunger-starved Belly wanteth Ears: For lack of Victuals, before God, I roar, bray, yell and fume as in a furious Madness. I have performed too hard a Task to day, an extraordinary Work indeed: He shall be craftier, and do far greater Wonders than ever did Mr. Mush, who shall be able any more this year to bring me on the Stage of Preparation for a dreaming Verdict. Fy; not to sup at all, that is the Devil. Pox take that Fashion. Come Friar John, let us go break our Fast; for if I hit on such a round Refection in the Morning, as will serve throughly to fill the Mill-hopper and Hogshide of my Stomach, and furnish it with Meat and Drink sufficient, then at a pinch, as in the case of some extream necessity which presseth, I could make a shift that day to forbear Dining. But not to Sup: A

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Plague rot that base Custom, which is an Error offensive to Nature. That Lady made the Day for Exercise, to travel, work, wait on and labour in each his Negotiation and Employment; and that we may with the more Fervency and Ardour prosecute our business, she sets before us a clear burning Candle, to wit, the Suns Resplendency: And at Night, when she begins to take the Light from us, she thereby tacitly implies no less, than if she would have spoken thus unto us: My Lads and Lasses, all of you are good and honest Folks, you have wrought well to day, toiled and turmoiled enough, the Night approacheth, therefore cast off these moiling Cares of yours, desist from all your swinking painful Labours, and set your Minds how to refresh your Bodies in the renewing of their Vigour with good Bread, choice Wine, and store of wholsom Meats; then may you take some Sport and Recreation, and after that lie down and rest your selves, that you may strongly, nimbly, lustily, and with the more Alacrity to morrow attend on your Affairs as formerly.

Falconers in like manner, when they have fed their Hawks, will not suffer them to fly on a full Gorge, but let them on a Pearch abide a little, that they may rouse, bait, tour and soar the better. That good Pope, who was the first Instituter of Fasting, understood this well enough; for he ordained that our Fast should reach but to the hour of Noon; all the remainder of that day was at our disposure, freely to eat and feed at any time thereof. In ancient times there were but few that dined, as you would say, some Churchmen, Monks and Canons; for they have little other Occupation; each day is a Festival unto them; who diligently heed the Claustral Proverb, *De missa ad mensam.* They do not use to linger and defer their sitting down and placing of themselves at Table, only so long as they have a mind in waiting for the coming of the Abbot; so they fell to without Ceremony, Terms or Conditions; and every body supped, unless it were some vain, conceited, dreaming Dotard. Hence was a Supper called *Cæna*, which sheweth that it is common to all sorts of People. Thou knowest it well, Friar John. Come let us go, my dear Friend, in the name of all the Devils of the Infernal Regions, let us go: The gnawings of my Stomach, in this rage of Hunger, are so taring, that they make it bark like a Mastiff. Let us throw some Bread and Beef into his Throat to pacifie him, as once the Sibyl did to Cerberus. Thou likest best Monastical Browess, the prime, the flower of the Pot. I am for the solid, principal Verb that comes after: The good brown Loaf, always accompany'd with a round slice of the Nine-lecture-poudred Labourer. I know thy meaning, (answered Friar John) this Metaphor is extracted out of the Claustral Kettle; the Labourer is the Ox, that hath wrought and done the Labour; after the fashion of Nine Lectures, that is to say, most exquisitely well and throughly boil'd. These holy Religious Fathers, by a certain Cabalistick Institution of the Ancients, not written, but carefully by Tradition conveyed from hand to hand, rising betimes to go to Morning Prayers, were wont to flourish that their matutinal Devotion with some certain notable Preambles before their entry into the Church, viz., They dunged in the Dungeries, pissed in the Pisseries, spit in the Spitteries, melodiously coughed in the Cougheries, and doted in their Doteries, that to the Divine Service they might not bring any thing that was unclean or foul.

These things thus done, they very zealously made their repair to the Holy Chapel, (for so was, in their canting Language, termed the Covent Kitchin) where they with no small earnestness, had care that the Beef-Pot should be put on the Crook for the Breakfast of the Religious Brothers of our Lord and Saviour; and the Fire they would kindle under the Pot themselves. Now the Matines consisting of Nine Lessons, was so incumbent on them, that they must have risen the rather

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for the more expedite dispatching of them all. The sooner that they rose, the sharper was their Appetite, and the Barking of their Stomachs, and the Gnawings increase in the like proportion, and consequently made these godly Men thrice more a hungred and a-thirst, than when their Matines were hem'd over only with three Lessons.

The more betimes they rose by the said Cabal, the sooner was the Beef Pot put on; the longer that the Beef was on the Fire, the better it was boiled; the more it boiled, it was the tenderer; the tenderer that it was, the less it troubled the Teeth, delighted more the Palate, less charged the Stomach, and nourished our good Religious Men the more substantially; which is the only end and prime intention of the first Founders, as appears by this, That they eat not to live, but live to eat, and in this World have nothing but their Life. Let us go, Panurge.

Now have I understood thee, (quoth Panurge) my Plushcod Friar, my Caballine and Claustral Ballock. I freely quit the Costs, Interest and Charges, seeing you have so egregiously commented upon the most especial Chapter of the Culinary and Monastick Cabal. Come along, my Carpalin, and you Friar John, my Leather-dresser: Good morrow to you all, my good Lords: I have dreamed too much to have so little. Let us go, Panurge had no sooner done speaking, than Epistemon with a loud Voice said these Words: It is a very ordinary and common thing amongst Men to conceive, foresee, know and presage the misfortune, bad luck or disaster of another; but to have the understanding, providence, knowledge and prediction of a Man's own mishap is very scarce and rare to be found any where. This is exceeding judiciously and prudently deciphered by Esop in his Apologues, who there affirmeth, That every Man in the World carrieth about his Neck a Wallet, in the Fore-bag whereof were contained the Faults and Mischances of others, always exposed to his view and knowledge; and in the other Scrip thereof, which hangs behind, are kept the Bearers proper Transgressions, and inauspicious Adventures, at no time seen by him, nor thought upon, unless he be a Person that hath a favourable Aspect from the Heavens.

CHAPTER XVI

How Pantagruel adviseth Panurge to consult with the Sibyl of Panzoust

A LITTLE while thereafter Pantagruel sent for Panurge, and said unto him, The Affection which I bear you being now inveterate, and setled in my Mind by a long continuance of time, prompteth me to the serious consideration of your Welfare and Profit; in order whereto remark what I have thought thereon: It hath been told me that at Panzoust near Crouly, dwelleth a very famous

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Sibyl, who is endowed with the skill of foretelling all things to come. Take Epistemon in your Company, repair towards her, and hear what she will say unto you. She is possibly (quoth Epistemon) she is some Canidia, Sagane or Pythonisse, either whereof with us is vulgarly called a Witch. I being the more easily induced to give Credit to the truth of this Character of her, that the place of her Abode is vilely stained with the abominable repute of abounding more with Sorcerers and Witches, than ever did the Plains of Thessaly. I should not, to my thinking, go thither willingly, for that it seems to me a thing unwarrantable, and altogether forbidden in the Law of Moyses.

We are not Jews, (quoth Pantagruel) nor is it a matter judiciously confess'd by her, nor authentically proved by others that she is a Witch. Let us for the present suspend our Judgment, and defer till after your return from thence, the sifting and garbeling of those Niceties. Do we know but that she may be an Eleventh Sibyl, or a Second Cassandra? But although she were neither, and she did not merit the Name or Title of any of these Renowned Prophetesses, what Hazard, in the Name of God, do you run, by offering to talk and confer with her of the instant Perplexity and Perturbation of your Thoughts? Seeing especially (and which is most of all) she is in the Estimation of those that are acquainted with her, held to know more, and to be of a deeper reach of Understanding, than is either customary to the Country wherein she liveth, or to the Sex whereof she is. What hindrance, hurt or harm doth the laudable desire of Knowledge bring to any Man, were it from a Sot, a Pot, a Fool, a Stool, a Winter Mittam, a Truckle for a Pully, the Lid of a Goldsmiths Crucible, an Oil-Bottle, or old Slipper? You may remember to have read, or heard at least, that Alexander the Great, immediately after his having obtained a glorious Victory over the King Darius in Arbeles, refused in the Presence of the splendid and illustrious Courtiers that were about him, to give Audience to a poor certain despicable-like Fellow, who through the Sollicitation and Mediation of some of his Royal Attendants was admitted humbly to beg that Grace and Favour of him: But sore did he repent, although in vain, a thousand and ten thousand times thereafter, the surly State which he then took upon him to the Denial of so just a Suit, the Grant whereof would have been worth unto him the value of a Brace of potent Cities. He was indeed Victorious in Persia, but withal so far distant from Macedonia, his Hereditary Kingdom, that the Joy of the one did not expel the extream Grief, which through occasion of the other he had inwardly conceived; for not being able with all his Power to find or invent a convenient Mean and Expedient, how to get or come by the certainty of any News from thence; both by reason of the huge remoteness of the places from one to another, as also because of the impeditive Interposition of many great Rivers, the interjacent Obstacle of divers wild Deserts, and obstructive Interjection of sundry almost inaccessible Mountains. Whilst he was in this sad quandary and solicitous pensiveness, which, you may suppose, could not be of a small Vexation to him; considering that it was a matter of no great difficulty to run over his whole Native Soil, possess his Country, seize on his Kingdom, install a new King in the Throne, and plant thereon Foreign Colonies, long before he could come to have any Advertisement of it. For obviating the Jeopardy of so dreadful Inconveniency, and putting a fit Remedy thereto, a certain Sydonian Merchant of a low Stature, but high Fancy, very poor in shew, and to the outward appearance of little or no Account, having presented himself before him, went about to affirm and declare, that he had excogitated and hit upon a ready mean and way, by the which those of his Territories at home should come to the certain notice of his Indian Victories, and himself be perfectly informed of the state and condition of Egypt and Macedonia within less than five days. Whereupon the said Alexander, plunged into

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a sullen Animadvertency of Mind, through his rash Opinion of the Improbability of performing a so strange and impossible-like Undertaking, dismissed the Merchant without giving ear to what he had to say, and villify'd him. What could it have cost him to hearken unto what the honest Man had invented and contrived for his good? What Detriment, Annoyance, Damage or Loss could he have undergone to listen to the Discovery of that Secret, which the good Fellow would have most willingly revealed unto him? Nature, I am perswaded, did not without a cause frame our Ears open, putting thereto no Gate at all, nor shutting them up with any manner of Inclosures, as she hath done unto the Tongue, the Eyes, and other such out-jetting parts of the Body: The Cause, as I imagine, is, to the end that every Day and every Night, and that continually, we may be ready to hear, and by a perpetual hearing apt to learn: For of all the Senses, it is the fittest for the reception of the knowledge of Arts, Sciences and Disciplines; and it may be, that Man was an Angel, (that is to say, a Messenger sent from God) as Raphael was to Toby. Too suddenly did he contemn, despise and misregard him; but too long thereafter, by an untimely and too late Repentance did he do Penance for it. You say very well, (answered Epistemon) yet shall you never for all that induce me to believe, that it can tend any way to the Advantage or Commodity of a Man, to take Advice and Counsel of a Woman, namely, of such a Woman, and the Woman of such a Country. Truly I have found (quoth Panurge) a great deal of good in the Counsel of Women, chiefly in that of the Old Wives amongst them; who for every time I consult with them, I readily get a Stool or two extraordinary, to the great Solace of my Bum-gut passage. They are as Sloth-hounds in the Infallibility of their Scent, and in their Sayings no less Sententious than the Rubricks of the Law. Therefore in my Conceit it is not an improper kind of speech to call them Sage or Wise Women. In confirmation of which Opinion of mine, the customary style of my Language alloweth them the Denomination of Presage Women. The Epithet of Sage is due unto them, because they are surpassing dextrous in the knowledge of most things. And I give them the Title of Presage, for that they Divinely foresee, and certainly foretel future Contingencies, and Events of things to come. Sometimes I call them not Maunettes, but Monettes, from their wholsom Monitions. Whether it be so, ask Pythagoras, Socrates, Empedocles, and our Master Ortuinus. I furthermore praise and commend above the Skies the ancient memorable Institution of the pristine Germans, who ordained the Responses and Documents of Old Women to be highly extolled, most cordially reverenced, and prised at a rate, in nothing inferiour to the weight, test and standard of the Sanctuary: And as they were respectfully prudent in receiving of these sound Advices, so by honouring and following them did they prove no less fortunate in the happy Success of all their Endeavours. Witness the old Wife Antinia, and the good Mother Villed, in the days of Vespasian. You need not any way doubt, but that Feminine Old Age is always fructifying in Qualities Sublime, I would have said Sibylline. Let us go, by the help; let us go, by the Vertue. God, let us go. Farewel, Friar John, I recommend the care of my Codpiece to you. Well, (quoth Epistemon) I will follow you, with this Protestation nevertheless, that if I happen to get a sure Information, or otherways find that she doth use any kind of Charm or Enchantment in her Responses, it may not be imputed to me for a blame to leave you at the Gate of her House, without accompanying you any further in.

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CHAPTER XVII

How Panurge spoke to the Sibyl of Panzoust

THEIR Voyage was three days journeying, on the third whereof was shewn unto them the House of the Vaticinatress standing on the knap or top of a Hill, under a large and spacious Walnut-tree. Without great difficulty they enter'd into that straw-thatch'd Cottage, scurvily built, naughtily movabled, and all besmoaked. It matters not, (quoth Epistemon) Heraclitus the grand Scotist, and tenebrous darksome Philosopher, was nothing astonish'd at his Introit into such a coarse and paultry Habitation; for he did usually shew forth unto his Sectators and Disciples, That the Gods made as cheerfully their Residence in these mean homely Mansions, as in sumptuous magnifick Palaces, replenish'd with all manner of delight, pomp, and pleasure. I withal do really believe, that the Dwelling-place of the so famous and renowned Hecate, was just such another petty Cell as this is, when she made a Feast therein to the valiant Theseus. And that of no other better Structure was the Coat or Cabin of Hyræus, or Oænopion, wherein Jupiter, Neptune and Mercury were not ashamed, all three together, to harbour and sojourn a whole Night, and there to take a full and hearty Repast; for the payment of the Shot they thankfully pissed Orion.

They finding the ancient Woman at a corner of her own Chimney, Epistemon said, She is indeed a true Sibyl, and the lively Pourtraict of one represented by the τῇ καμινοῖ of Homer. The old Hag was in a pitiful bad plight and condition, in matter of the outward state and complexion of her Body, the ragged and totter'd Equipage of her Person, in the point of Accoutrement, and beggarly poor Provision of Fare for her Diet and Entertainment; for she was ill apparelled, worse nourished, toothless, blear-ey'd, crook-shoulder'd, snotty, her Nose still dropping, and her self still drooping, faint, and pithless. Whilst in this wofully wretched case she was making ready for her Dinner, Porridge of wrinkled green Colworts, with a bit skin of yellow Bacon, mixed with a twice before cooked sort of watrish, unsavoury Broth, extracted out of bare and hollow Bones. Epistemon said, By the Cross of a Groat, we are to blame, nor shall we get from her any Response at all, for we have not brought along with us the Branch of Gold. I have (quoth Panurge) provided pretty well for that, for here I have it within my Bag, in the substance of a Gold Ring, accompanied with some fair Pieces of small Money. No sooner were these Words spoken, when Panurge coming up towards her, after the Ceremonial Performance of a profound and humble Salutation, presented her with six Neats-Tongues dried in the Smoke, a great Butter-pot full of fresh Cheese, a Boracho furnished with good Beverage, and a Rams Cod stored with Single-Pence newly coined: At last he, with a low Curtsie, put on her Medical Finger a pretty handsom Golden-Ring, whereinto was right artificially inchased a precious Toadstone of Beausse. This done, in few words, and very succinctly did he set open and expose unto her the motive reason of his coming, most civilly and courteously entreating her, that she might be pleased to vouchsafe to give him an ample and plenary Intelligence, concerning the future good luck of his intended Marriage.

The Old Trot for a while remained silent, pensive and grining like a Dog; then, after she had set her wither'd Breech upon the bottom of a Bushel, she took into

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her Hands three old Spindles, which when she had turned and whirled betwixt her Fingers very diversly, and after several fashions, she pryed more narrowly into, by the tryal of their Points; the sharpest whereof she retained in her Hand, and threw the other two under a Stone-Trough; after this, she took a pair of Yarn-Windles, which she nine times unintermittedly veered, and frisked about, then at the ninth revolution or turn, without touching them any more, maturely perpending the manner of their motion, she very demurely waited on their repose and cessation from any farther stirring. In sequel whereof, she pulled off one of her wooden Pattens, put her Apron over her Head, as a Priest uses to do his Amice, when he is going to sing Mass, and with a kind of antick, gaudy, party-colour'd String, knit it under her Neck. Being thus covered and muffled, she whiff'd off a lusty good Draught out of the Boracho, took three several Pence forth of the Ram Cod Fob, put them into so many Walnut-shells, which she set down upon the bottom of a Feather-pot; and then, after she had given them three Whisks of a Broom Besom athwart the Chimney, casting into the Fire half a Bevin of long Heather, together with a Branch of dry Lawrel, she observed with a very hush, and coy silence, in what form they did burn, and saw, that although they were in a flame, they made no kind of noise, or crackling din, hereupon she gave a most hideous and horribly dreadful shout, muttering betwixt her Teeth some few barbarous Words, of a strange termination.

This so terrified Panurge, that he forthwith said to Epistemon, The Devil mince me into a Gally-mafry, if I do not tremble for fear. I do not think but that I am now inchanted; for she uttereth not her Voice in the terms of any Christian Language. O look, I pray you, how she seemeth unto me, to be by three full spans higher than she was when she began to hood her self with her Apron.

What meaneth this restless wagging of her slouchy Chaps? What can be the signification of the uneven shrugging of her hulchy Shoulders? To what end doth she quaver with her Lips, like a Monkey in the dismembring of a Lobster? My Ears through horrour glow; ah! how they tingle. I think I hear the skreaking of Proserpina; the Devils are breaking loose to be all here. O the foul, ugly, and deformed Beasts! Let us run away! By the Hook of God, I am like to die for fear! I do not love the Devils; they vex me, and are unpleasant Fellows. Now let us fly, and betake us to our heels. Farewel, Gammer; Thanks and Grammercy for your Goods. I will not marry, no, believe me, I will not; I fairly quit my Interest therein, and totally abandon and renounce it, from this time forward, even as much as at present. With this, as he endeavoured to make an escape out of the Room, the old Crone did anticipate his flight, and make him stop: The way how she prevented him was this; whilst in her Hand she held the Spindle, she flung out to a Back-yard close by her Lodge, where after she had peeled off the Barks of an old Sycamore three several times, she very summarily, upon eight Leaves which dropt from thence, wrote with the spindle-point some curt, and briefly couched Verses, which she threw into the Air, then said unto them, Search after them if you will; find them if you can; the fatal Destinies of your Marriage written in them.

No sooner had she done thus speaking, when she did withdraw her self into her lurking Hole, where, on the upper Seat of the Porch, she tuck'd up her Gown, her Coats and Smock, as high as her Arm-pits, and gave them a full inspection of the Nockandroe: Which being perceiv'd by Panurge, he said to Epistemon, Gods Bodikins, I see the Sibyl's Hole. She suddenly then bolted the Gate behind her, and was never since seen any more. They jointly ran in haste after the fallen and dispersed Leaves, and gathered them at last, tho' not without great labour and

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toil, for the Wind had scatter'd them amongst the Thorn-bushes of the Valley. When they had ranged them each after other in their due Places, they found out their Sentence, as it is metrified in this Ocstatick:

Thy Fame upheld,
Even so, so:
And she with Child
Of thee: No.
Thy Good End
Suck she shall,
And flay thee, Friend,
But not all.

CHAPTER XVIII

How Pantagruel and Panurge did diversly Expouna the Verses of the Sibyl of Panzoust

THE Leaves being thus collected, and orderly disposed, Epistemon and Panurge returned to Pantagruel's Court, partly well pleased, and other part discontented; glad for their being come back, and vexed for the trouble they had sustained by the way, which they found to be craggy, rugged, stony, rough, and ill adjusted. They made an ample and full Relation of their Voyage, unto Pantagruel;

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as likewise of the Estate and Condition of the Sibyl. Then having presented to him the Leaves of the Sycamore, they shew him the short and twattle Verses that were written in them. Pantagruel having read and considered the whole sum and substance of the Matter, fetch'd from his Heart a deep and heavy Sigh, then said to Panurge; You are now, forsooth, in a good taking, and have brought your Hogs to a fine Market: The Prophecy of the Sibyl doth explain and lay out before us, the same very Predictions which have been denotated, foretold, and presaged to us by the Decree of the Virgilian Lots, and the Verdict of your own proper Dreams; to wit, that you shall be very much disgraced, shamed, and discredited by your Wife: for that she will make you a Cuckold in prostituting her self to others, being big with Child by another than you; will steal from you a great deal of your Goods, and will beat you, scratch, and bruise you, even from plucking the Skin in apart from off you; will leave the Print of her Blows in some Member of your Body. You understand as much (answer'd Panurge) in the veritable Interpretation, and Expounding of recent Prophecies, as a Sow in the Matter of Spicery. Be not offended (Sir, I beseech you) that I speak thus boldly; for I find my self a little in Choler, and that not without cause, seeing it is the contrary that is true; take heed, and give attentive ear unto my words: The Old Wife said, That as the Bean is not seen till first it be unhusk'd, and that its swad or hull be shaled, and pilled from off it: so is it that my Virtue and transcendent Worth will never come by the Mouth of Fame, to be blazed abroad proportionable to the height, extent, and measure of the excellency thereof, until preallably I get a Wife, and make the full half of a married Couple. How many times have I heard you say, that the Function of a Magistrate, or Office of Dignity, discovereth the Merits, Parts and Endowments of the Person so advanced and promoted, and what is in him; that is to say, we are then best able to judge aright of the Deservings of a Man, when he is called to the management of Affairs: For when before he lived in a private Condition, we could have no more certain knowledge of him, than of a Bean within his Husk. And thus stands the first Article explained: otherways could you imagine, that the good Fame, Repute, and Estimation of an Honest Man, should depend upon the Tail of a Whore?

Now to the meaning of the Second Article: My Wife will be with Child, (here lies the prime Felicity of Marriage) but not of me. Copsbody, that I do believe indeed: It will be of a pretty little Infant: O how heartily I shall love it! I do already dote upon it; for it will be my dainty Fedle-darling, my genteel Dilli-minion. From thenceforth no Vexation, Care, or Grief, shall take such deep impression in my Heart, how hugely great or vehement soever it otherways appear; but that it shall evanish forthwith, at the sight of that my future Babe; and at the hearing of the Chat and Prating of its Childish Gibbrish: And blessed be the Old Wife. By my truly, I have a mind to settle some good Revenue or Pension upon her, out of the readiest Encrease of the Lands of my Salmigondinois; not an inconstant and uncertain Rent-seek, like that of witless, giddy-headed Batchelors, but sure and fixed, of the nature of the well-payed Incomes of Regenting Doctors.

If this Interpretation doth not please you, think you my Wife will bear me in her Flanks: Conceive with me, and be of me delivered, as Women use in Childbed to bring forth their Young ones; so as that it may be said, Panurge is a second Bacchus, he hath been twice born; he is re-born, as was Hypolitus, as was Proteus, one time of Thetis; and secondly, of the Mother of the Philosopher Apollonius; as were the two Palices, near the Flood Samethoe in Sicily; his Wife was big of Child with him. In him is renewed and begun again the Palintocy, and of the Megariens, and the Palingenesie of Democritus. Fie upon such Errors; to hear Stuff of that nature, rends my Ears.

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The words of the third Article are; She will suck me at my best End. Why not? that pleaseth me right well. You know the thing, I need not tell you, that it is my intercrural Pudding with one end. I swear and promise, that in what I can, I will preserve it sappy, full of juice, and as well victualled for her use as may be; she shall not suck me, I believe, in vain, nor be destitute of her Allowance; there shall her *justum* both in Peck and Lippy be furnish'd to the full eternally. You expound this Passage allegorically, and interpret it to Theft and Larceny. I love the Exposition, and the Allegory pleaseth me; but not according to the Sense whereto you stretch it. It may be that the Sincerity of the Affection which you bear me, moveth you to harbour in your Breast those refractory Thoughts concerning me, with a Suspicion of my Adversity to come. We have this Saying from the Learned, That a marvellously fearful thing is Love, and that true Love is never without Fear. But (Sir) according to my Judgment, you do understand both of and by your self, that here Stealth signifieth nothing else, no more than in a thousand other places of Greek and Latin, Old and Modern Writings, but the sweet fruits of amorous Dalliance, which Venus liketh best, when reap'd in secret, and cull'd by fervent Lovers filchingly.

Why so? I prithee tell: Because when the Feat of the Loose-Coat Skirmish happeneth to be done under-hand and privily, between two well-disposed, athwart the Steps of a Pair of Stairs, lurkingly, and in covert, behind a Suit of Hangings, or close hid and trussed upon an unbound Faggot, it is more pleasing to the Cyprian Goddess, (and to me also, I speak this without prejudice to any better, or more sound Opinion) than to perform that Culbusting Art, after the Cynick manner, in the view of the clear Sunshine, or in a rich Tent, under a precious stately Canopy, within a glorious and sublime Pavilion, or yet on a soft Couch betwixt rich Curtains of Cloth of Gold, without affrightment, at long intermediate Respits, enjoying of Pleasures and Delights a Belly-full, all at great ease, with huge fly-flap Fan of Crimson Sattin, and a Bunch of Feathers of some East-Indian Ostrich, serving to give chase unto the Flyes all round about: whilst, in the interim, the Female picks her Teeth with a stiff Straw, pick'd even then from out of the bottom of the Bed she lies on.

If you be not content with this my Exposition, are you of the mind that my Wife will suck and sup me up, as people use to gulp and swallow Oysters out of the Shell? Or as the Cilician Women, according to the Testimony of Dioscorides, were wont to do the Grain of Alkermes? Assuredly that is an Error. Who seizeth on it, doth neither gulch up, nor swill down; but takes away what hath been packed up, catcheth, snatcheth, and plies the Play of Hey pass, Repass.

The Fourth Article doth imply, That my Wife will flay me, but not all. O the fine Word! You interpret this to beating Strokes and Blows. Speak wisely: Will you eat a Pudding? Sir, I beseech you to raise up your Spirits above the low-sized pitch of earthly Thoughts, unto that height of sublime Contemplation, which reacheth to the Apprehension of the Mysteries and Wonders of Dame Nature. And here be pleased to condemn your self, by a renouncing of those Errors which you have committed very grosly, and somewhat perversely, in expounding the Prophetick Sayings of the Holy Sibyl. Yet put the case (albeit I yield not to it) that by the instigation of the Devil, my Wife should go about to wrong me, make me a Cuckold downwards to the very Breech, disgrace me otherways, steal my Goods from me, yea, and lay violently her hands upon me; she nevertheless should fail of her Attempts, and not attain to the proposed end of her unreasonable Undertakings.

The Reason which induceth me hereto, is grounded totally on this last Point, which is extracted from the profoundest Privacies of a Monastick Pantheology, as good Friar Arthur Wagtaile told me once upon a Monday morning; as we were

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(if I have not forgot) eating a Bushel of Trotter-pies; and I remember well it rained hard: God give him the good Morrow.

The Women at the beginning of the World, or a little after conspired to flay the Men quick, because they found the Spirit of Mankind inclined to domineer it, and bear rule over them upon the face of the whole Earth; and in pursuit of this their Resolution, promised, confirmed, sworn and covenanted amongst them all, by the pure Faith they owe to the nocturnal Sanct Rogero. But O the vain Enterprises of Women! O the great Fragility of that Sex Feminine! They did begin to flay the Man, or pill him, (as says Catullus) at that Member which of all the Body they loved best; to wit, the nervous and cavernous Cane; and that above five thousand years ago; yet have they not of that small part alone flayed any more till this hour but the Head: In meer despite whereof the Jews snip off that parcel of the Skin in Circumcision, choosing far rather to be called Clip-yards, Raskals, than to be flayed by Women, as are other Nations. My Wife, according to this Female Covenant, will flay it to me, if it be not so already. I heartily grant my Consent thereto, but will not give her leave to flay it all: Nay, truly will I not, my noble King. Yea, but (quoth Epistemon) you say nothing of her most dreadful Cries and Exclamations, when she and we both saw the Lawrel-bough burn without yielding any noise or crackling. You know it is a very dismal Omen, an inauspicious sign, unlucky judice, and token formidable, bad, disastrous, and most unhappy, as is certified by Propertius, Tibullus, and quick Philosopher Porphyrius, Eustachius on the *Iliads*, of Homer, and by many others.

Verily, verily, (quoth Panurge) brave are the Allegations which you bring me, and Testimonies of two-footed Calves. These Men were Fools, as they were Poets; and Dotards, as they were Philosophers; full of Folly, as they were of Philosophy.

CHAPTER XIX

How Pantagruel praiseth the Counsel of Dumb Men

PANTAGRUEL, when this Discourse was ended, held for a pretty while his Peace, seeming to be exceeding sad and pensive; then said to Panurge, The malignant Spirit misleads, beguileth and seduceth you. I have read that in times past the surest and most veritable Oracles were not those which either were delivered in Writing, or utter'd by word of Mouth in speaking: For many times, in their Interpretation, right witty, learned and ingenious Men have been deceived thro' Amphibolories, Equivokes, and Obscurity of Words, no less than by the brevity of their Sentences. For which cause Apollo, the God of Vaticination, was surnamed Λοξίας. Those which were represented then by Signs and outward Gestures were

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accounted the truest and the most infallible. Such was the Opinion of Heraclitus And Jupiter did himself in this manner give forth in Amon frequently Predictions Nor was he single in this Practice; for Apollo did the like amongst the Assyrians. His prophesying thus unto those People, moved them to paint him with a large long Beard, and Cloaths beseeming an old setled Person, of a most posed, stayed and grave Behaviour; not naked, young and beardless, as he was pourtrayed most usually amongst the Græcians. Let us make trial of this kind of Fatidicency: and go you take Advice of some dumb Person without any speaking. I am content, (quoth Panurge). But, says Pantagruel, it were requisite that the Dumb you consult with be such as have been deaf from the hour of their Nativity, and consequently dumb; for none can be so lively, natural, and kindly dumb, as he who never heard.

How is it, (quoth Panurge) that you conceive this matter? If you apprehend it so, that never any spoke, who had not before heard the Speech of others, I will from that Antecedent bring you to infer very logically a most absurd and paradoxical Conclusion. But let it pass; I will not insist on it. You do not then believe what Herodotus wrote of two Children, who at the special Command and Appointment of Psammeticus King of Egypt, having been kept in a pretty Country Cottage, where they were nourished and entertained in a perpetual Silence, did at last, after a certain long space of time, pronounce this word *Bec*, which in the Phrygian Language signifieth Bread. Nothing less (quoth Pantagruel) do I believe, than that it is a meer abusing of our Understandings to give Credit to the words of those, who say that there is any such thing as a Natural Language. All Speeches have had their primary Origin from the Arbitrary Institutions, Accords and Agreements of Nations in their respective Condescendments to what should be noted and betokened by them. An Articulate Voice (according to the Dialecticians) hath naturally no signification at all; for that the sence and meaning thereof did totally depend upon the good will and pleasure of the first Deviser and Imposer of it. I do not tell you this without a Cause; for Bartholus, Lib. 5. *de Verb. Oblig.* very seriously reporteth that even in his time there was in Cugubia one named Sir Nello de Gabrielis, who although he by a sad mischance became altogether deaf, understood nevertheless every one that talked in the Italian Dialect howsoever he expressed himself; and that only by looking on his external Gestures, and casting an attentive Eye upon the divers motions of his Lips and Chaps. I have read, I remember also, in a very literate and eloquent Author, that Turidates King of Armenia, in the days of Nero, made a Voyage to Rome, where he was received with great Honour and Solemnity, and with all manner of Pomp and Magnificence: Yea, to the end there might be a sempiternal Amity and Correspondence preserved betwixt him and the Roman Senate; there was no remarkable thing in the whole city which was not shown unto him.

At his Departure the Emperor bestowed upon him many ample Donatives of an inestimable Value: And besides, the more entirely to testifie his Affection towards him, heartily intrusted him to be pleased to make choice of any whatsoever thing in Rome was most agreeable to his Fancy; with a Promise juramentally confirmed, That he should not be refused of his Demand. Thereupon, after a suitable Return of Thanks for a so gracious Offer, he required a certain Jack-pudding, whom he had seen to act his part most egregiously upon the Stage, and whose meaning (albeit he knew not what it was he had spoken) he understood perfectly enough by the Signs and Gesticulations which he had made. And for this Suit of his, in that he asked nothing else, he gave this Reason, That in the several wide and spacious Dominions, which were reduced under the Sway and Authority of his Sovereign Government, there were sundry Countries and Nations much differing from one another in

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Language, with whom, whether he was to speak unto them, or give any Answer to their Requests, he was always necessitated to make use of divers sorts of Truchmen and Interpreters: Now with this Man alone, sufficient for supplying all their places, will that great Inconveniency hereafter be totally removed; seeing he is such a fine Gesticulator, and in the Practice of Chirology an Artist so compleat, expert and dextrous, that with his very Fingers he doth speak. Howsoever you are to pitch upon such a dumb Bone as is deaf by Nature, and from his Birth; to the end that his Gestures and Signs may be the more vively and truly Prophetick, and not counterfeit by the intermixture of some adulterate Lustre and Affectation. Yet whether this dumb Person shall be of the Male or Female Sex is in your Option, lieth at your Discretion, and altogether dependeth on your own Election.

I would more willingly (quoth Panurge) consult with and be advised by a dumb Woman, were it not that I am afraid of two things. The first is, That the greater part of Women, whatever it be that they see, do always represent unto their Fancies, think and imagine, that it hath some relation to the sugred entring of the goodly Ithyphallos, and graffing in the Cleft of the overturned Tree, the quick-set Imp of the Pin of Copulation. Whatever Signs, Shews or Gestures we shall make, or whatever our Behaviour, Carriage or Demeanour shall happen to be in their view and Presence, they will interpret the whole in reference to the act of Androgynation, and the culbatizing Exercise, by which means we shall be abusively diappointed of our Designs, in regard that she will take all our Signs for nothing else but Tokens and Representations of our Desire to entice her unto the Lists of a Cyprian Combat, or Catsenconny Skirmish.

Do you remember what hapned at Rome two hundred and threescore Years after the Foundation thereof? A young Roman Gentleman encountring by chance at the Foot of Mount Celion with a beautiful Latin Lady named Verona, who from her very Cradle upwards had always been both deaf and dumb, very civilly asked her, (not without a Chironomatick Italianising of his Demand, with various Jectigation of his Fingers, and other Gesticulations, as yet customary amongst the Speakers of that Country) what Senators in her Descent from the top of the Hill she had met with going up thither. For you are to conceive, that he knowing no more of her Deafness than Dumbness, was ignorant of both. She in the mean time, who neither heard nor understood so much as one word of what he had said, streight imagin'd, by all that she could apprehend in the lovely Gesture of his manual Signs, that what he then required of her was, what her self had a great mind to, even that which a Young Man doth naturally desire of a Woman. Then was it, that by Signs (which in all occurrences of Venerial Love are incomparably more attractive, valid and efficacious than Words) she beckned to him to come along with her to her House; which when he had done, she drew him aside to a privy Room, and then made a most lively alluring Sign unto him, to shew that the Game did please her. Whereupon, without any more Advertisement, or so much as the uttering of one Word on either side, they fell to, and bringuardised it lustily.

The other Cause of my being averse from consulting with dumb Women, is, that to our Signs they would make no answer at all, but suddenly fall backwards in a divarication posture, to intimate thereby unto us the reality of their consent to the supposed motion of our tacit Demands. Or if they should chance to make any contre-signs responsory to our Propositions, they would prove so foolish, impertinent, and ridiculous, that by them our selves should easily judge their thoughts to have no excursion beyond the duffling Academy. You know very well how at Croquiniole, when the religious Nun, sister Fatbum, was made big with Child by the young Stifly-Stantor, her Pregnancy came to be known, and she cited by the Abbess, and in a

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full Convention of the Convent, accused of Incest. Her excuse was, That she did not consent thereto, but that it was done by the violence and impetuous force of the Friar Stifly-stand-to't. Hereto the Abbess very austerely replying, Thou naughty wicked Girl, why didst thou not cry, a Rape, a Rape, then should all of us run to thy Succour. Her answer was, That the Rape was committed in the Dorter, where she durst not cry, because it was a place of sempiternal Silence. But (quoth the Abbess) thou roguish Wench, why didst not thou then make some sign to those that were in the next Chamber beside thee? To this she answered, That with her Buttocks she made a sign unto them, as vigorously as she could, yet never one of them did so much as offer to come to her help and assistance. But (quoth the Abbess) thou scurvy Baggage, why didst not thou tell it me immediately after the perpetration of the Fact, that so we might orderly, regularly, and canonically have accused him? I would have done so, had the case been mine, for the clearer manifestation of mine Innocency. I truly, Madam, would have done the like with all my Heart and Soul, (quoth Sister Fatbum) but that fearing I should remain in Sin, and in the hazard of Eternal Damnation, if prevented by a sudden Death, I did confess my self to the Father Fryar before he went out of the Room, who for my Penance, enjoyned me not to tell it, or reveal the matter unto any. It were a most enormous and horrid Offence, detestable before God and the Angels, to reveal a Confession: such an abominable Wickedness would have possibly brought down fire from Heaven, wherewith to have burnt the whole Nunnery, and sent us all headlong to the bottomless Pit, to bear company with Corah, Dathan, and Abiram. You will not (quoth Pantagruel) with all your Jesting make me laugh; I know that all Monks, Fryars, and Nuns had rather violate and infringe the highest of the Commandments of God, than break the least of their Provincial Statutes. Take you therefore Goatsnose, a Man very fit for your present purpose; for he is, and hath been, both dumb and deaf from the very remotest Infancy of his Childhood.

CHAPTER XX

How Goatsnose by signs maketh answer to Panurge

GOATSNOSE being sent for, came the day thereafter to Pantagruel's Court; at his arrival to which Panurge gave him a fat Calf, the half of a Hog, two Punchions of Wine, one Load of Corn, and thirty Franks of small Money: Then having brought him before Pantagruel, in presence of the Gentlemen of the Bedchamber, he made this sign unto him. He yawned a long time, and in yawning made without his Mouth with the thumb of his right Hand the figure of the Greek Letter *Tau* by frequent Reiterations. Afterwards he lifted up his Eyes to Heavenwards, then turned them in his Head like a Shee-goat in the painful fit of an absolute Birth, in doing whereof he did cough and sigh exceeding heavily: This done, after that he had made demonstration of the want of his Codpiece, he from under his shirt took his Placket-racket in a full gripe, making it therewithal clack very melodiously betwixt his Thighs: Then no sooner had he with his Body stooped a little forwards, and bowed his left Knee, but that immediately thereupon holding both his Arms on his Breast, in a loose faintlike Posture, the one over the other, he paused a-while.

Goatsnose looked wistly upon him, and having heedfully enough viewed him all over, he lifted up into the Air his left Hand, the whole fingers whereof he retained

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GOATSNOSE

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first-ways closed together, except the Thumb and the Forefinger, whose Nails he softly joyned and coupled to one another. I understand (quoth Pantagruel) what he meaneth by that sign: It denotes Marriage, and withal the number thirty, according to the Profession of Pythagorians, you will be married. Thanks to you (quoth Panurge) in turning himself towards Goatsnose, my little Sewer, pretty Masters-mate, dainty Baily, curious Sergeant-Marshal, and jolly Catchpole-leader. Then did he lift higher up than before his said left Hand, stretching out all the five Fingers thereof, and severing them as wide from one another as he possibly could get done. Here (says Pantagruel) doth he more amply and fully insinuate unto us, by the Token which he sheweth forth of the Quinary number, that you shall be married. Yea, that you shall not only be affianced, betrothed, wedded, and married, but that you shall furthermore cohabit, and live jollily and merrily with your Wife; for Pythagoras called five the Nuptial Number, which together with Marriage, signifieth the Consummation of Matrimony, because it is composed of a ternary, the first of the odd, and binary, the first of the even Numbers, as of a Male and Female knit and united together. In very deed it was the fashion of old in the City of Rome at Marriage Festivals to light five wax Tapers, nor was it permitted to kindle any more at the magnifick Nuptials of the most Potent and Wealthy; nor yet any fewer at the penurious Weddings of the Poorest and most Abject of the World. Moreover in times past, the Heathen or Paynims implored the Assistance of five Deities, or of one helpful (at least) in five several good Offices to those that were to be married: Of this sort were the Nuptial Jove, Juno, President of the Feast, the fair Venus, Pitho the Goddess of Eloquence and Perswasion, and Diana, whose aid and succour was required to the labour of Child-bearing. Then shouted Panurge, O the gentile Goatsnose, I will give him a Farm near Gnais, and a Wind-mill hard by Mirebalais. Hereupon the dumb Fellow sneezeth with an impetuous vehemency, and huge concussion of the Spirits of the whole Body, withdrawing himself in so doing with a jerting turn towards the left Hand. By the Body of a Fox new slain (quoth Pantagruel) what is that? This maketh nothing for your Advantage; for he betokeneth thereby that your marriage will be inauspicious and unfortunate. This snezing (according to the Doctrine of Terpsion, is the Socratick Demon) if done towards the right side, it imports and portendeth, that boldly, and with all assurance, one may go whither he will, and do what he listeth, according to what deliberation he shall be pleased to have thereupon taken: his entries in the beginning, progress in his proceedings, and success in the events and issues will be all lucky, good, and happy. The quite contrary thereto is thereby implied and presaged, if it be done towards the left. You (quoth Panurge) do take always the matter at the worst, and continually, like another Davus, casteth in new Disturbances and Obstructions; nor ever yet did I know this old paultry Terpsion worthy of citation, but in points only of Cosenage and Imposture. Nevertheless (quoth Pantagruel) Cicero hath written I know not what to the same purpose in his Second Book of Divination.

Panurge then turning himself to Goatsnose made this sign unto him. He inverted his Eye-lids upwards, wrinched his Jaws from the right to the left side, and drew forth his Tongue half out of his Mouth; this done, he posited his left Hand wholly open (the mid-finger wholly excepted, which was perpendicularly placed upon the Palm thereof) and set it just in the room where his Codpiece had been. Then did he keep his right Hand altogether shut up in a fist, save only the Thumb, which he streight turned backwards directly under the right Arm-pit, and setled it afterwards on that most eminent part of the Buttocks which the Arabs call the Alkatim. Suddenly thereafter he made this interchange, he held his right Hand after the manner of the left, and posited it on the place wherein his Codpiece sometime was,

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and retaining his left Hand in the form and fashion of the right, he placed it upon his Alkatim: This altering of Hands did he reiterate nine several times; at the last whereof he reseated his Eyelids into their own first natural Position. Then doing the like also with his Jaws and Tongue, he did cast a squinting look upon Goatsnose, diddering and shivering his Chaps, as Apes use to do now-a-days, and Rabbets, whilst almost starved with Hunger, they are eating Oats in the Sheaf.

Then was it that Goatsnose lifting up into the Air his right Hand wholly open and displayed, put the Thumb thereof, even close unto its first Articulation, between the two third Joints of the middle and ring Fingers, pressing about the said Thumb thereof very hard with them both, and whilst the remainent Joints were contracted and shrunk in towards the Wrist, he stretched forth with as much straitness as he could, the fore and little Fingers. That Hand thus framed and disposed of, he laid and posited upon Panurge's Navel, moving withal continually the aforesaid Thumb, and bearing up, supporting, or under-propping that Hand upon the above specified, and fore and little Fingers, as upon two Legs. Thereafter did he make in this posture his Hand by little and little, and by degrees and pauses, successively to mount from athwart the Belly to the Stomach, from whence he made it to ascend to the Breast, even upwards to Panurge's Neck, still gaining ground, till having reached his Chin he had put within the concave of his Mouth his afore-mentioned Thumb: Then fiercely brandishing the whole Hand, which he made to rub and grate against his Nose, he heaved it further up, and made the fashion, as if with the Thumb thereof he would have put out his Eyes. With this Panurge grew a little angry, and went about to withdraw, and rid himself from this ruggedly untoward dumb Devil. But Goatsnose in the mean time prosecuting the intended purpose of his Prognosticatory Response, touched very rudely with the above-mentioned shaking Thumb, now his Eyes, then his Forehead, and after that, the borders and corners of his Cap. At last Panurge cried out, saying, Before God, Master-Fool, if you do not let me alone, or that you will presume to vex me any more, you shall receive from the best hand I have a Mask, wherewith to cover your rascally scoundred Face, your paultry shitten Varlet. Then said Fryar Jhon, He is Deaf, and doth not understand what thou sayest unto him. Bulliballock, make sign to him of a hail of Fisticuffs upon the Muzzle.

What the Devil (quoth Panurge) means this busie restless Fellow? What is it that this Polypragmonetick Ardeloine to all the Fiends of Hell doth aim at? He hath almost thrust out mine Eyes, as if he had been to potch them in a Skillet with Butter and Eggs, by G—, *da Jurandi*, I will feast you with flirts and raps on the Snout, interlarded with a double row of bobs and finger filipings? Then did he leave him in giving him by way of *Salvo* a Volley of Farts for his Farewel. Goatsnose perceiving Panurge thus to slip away from him, got before him, and by meer strength enforcing him to stand, made this sign unto him. He let fall his right Arm towards his knee on the same side as low as he could, and raising all the fingers of that Hand into a close fist, past his dexterer Thumb betwixt the foremost and mid-fingers thereto belonging. Then scrubbing and swindging a little with his left Hand almost, and upon the uppermost in the very bought of the Elbow of the said dexter Arm, the whole Cubit thereof by leisure fair, and softly, at these thumpatory warnings, did raise and elevate it self even to the Elbow, and above it, on a sudden did he then let it fall down as low as before: And after that, at certain intervals and such spaces of time, raising and abasing it, he made a shew thereof to Panurge. This so incensed Panurge, that he forthwith lifted his Hand to have strucken him the dumb Royster, and given him a sound whirret on the Ear, but that the respect and reverence which he carried to the Presence of Pantagruel

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restrained his Choler, and kept his Fury within bounds and limits. Then said Pantagruel, If the bare signs now vex and trouble you, how much more grievously will you be perplexed and disquieted with the real things, which by them are represented and signified? All Truths agree, and are consonant with one another; this dumb Fellow Prophesieth and Foretelleth that you will be married, cuckolded, beaten and robbed. As for the marriage (quoth Panurge) I yield thereto, and acknowledge the verity of that point of his Prediction; as for the rest I utterly abjure and deny it: and believe Sir, I beseech you, if it may please you so to do, that in the matter of Wives and Horses, never any Man was predestinated to a better Fortune than I.

CHAPTER XXI

How Panurge consulteth with an old French Poet, named Raminagrobis

I NEVER thought (said Pantagruel) to have encountred with any Man so headstrong in his Apprehensions, or in his Opinions so wilful, as I have found you to be, and see you are. Nevertheless, the better to clear and extricate your Doubts, let us try all courses, and leave no stone unturn'd, nor wind unsailed by. Take good heed to what I am to say unto you. The Swans, which are Fowls consecrated to Apollo, never chant but in the hour of their approaching Death, especially in the Meander Flood, which is a River that runneth along some of the Territories of Phrygia. This I say, because Elianus and Alexander Wyndius write, that they had seen several Swans in other Places die, but never heard any of them sing or chant before their Death. However, it passeth for current, that the imminent Death of a Swan is presaged by his foregoing Song, and that no Swan dieth until preallably he have sung.

After the same manner Poets, who are under the Protection of Apollo, when they are drawing near their latter end, do ordinarily become Prophets, and by the inspiration of that God sing sweetly, in vaticinating things which are to come. It hath been likewise told me frequently, That old decrepit Men upon the Brinks of Charon's Banks, do usher their Disease with a Disclosure, all at ease (to those that are desirous of such Informations) of the determinate and assured truth of future Accidents and Contingencies. I remember also, that Aristophanes, in a certain Comedy of his, calleth Folks Sibyls, Ὁ δὲ γέρων σιβυλλιᾷ, for as when being upon a Peer by the Shore, we see afar off Mariners, Seafaring Men, and other Travellers

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alongst the curled Waves of Azure Thetis, within their Ships, we then consider them in silence only, and seldom proceed any further than to wish them a happy and prosperous Arrival: But when they do approach near to the Haven, and come to wet their Keels within their Harbour, then both with Words and Gestures we salute them, and heartily congratulate their Access safe to the Port wherein we are our selves. Just so the Angels, Heroes, and good Dæmons (according to the Doctrin of Platonicks) when they see Mortals drawing near unto the Harbour of the Grave, as the most sure and calmest Port of any, full of Repose, Ease, Rest, Tranquility; free from the Troubles and Sollicitudes of this tumultuous and tempestuous World; then is it that they with alacrity hale and salute them, cherish and comfort them, and speaking to them lovingly, begin even then to bless them with Illuminations, and to communicate unto them the abstrusest Mysteries of Divination. I will not offer here to confound your Memory by quoting antick Examples of Isaac, of Jacob, of Patroclus towards Hector, of Hector towards Achilles, of Polymnester towards Agamemnon, of Hecuba, of the Phodian renowned by Possidonius, of Calanus the Indian towards Alexander the Great, of Orodes towards Mezentius, and of many others; it shall suffice for the present, that I commemorate unto you the learned and valiant Knight and Cavalier William of Ballay, late Lord of Langey, who died on the Hill of Tarara, the 10th of January, in the Climacterick Year of his Age, and of our Supputation 1543, according to the Roman Account. The last three or four Hours of His life he did employ in the serious utterance of a very pithy Discourse, whilst with a clear Judgment and Spirit void of all Trouble, he did foretel several important Things, whereof a great deal is come to pass, and the rest we wait for. Howbeit, his Prophecies did at that time seem unto us somewhat strange, absurd, and unlikely; because there did not then appear any sign of Efficacy enough to engage our Faith to the Belief of what he did prognosticate.

We have here, near to the Town of Villomer, a Man that is both Old and a Poet, to wit, Raminagrobis, who to his second Wife espoused my Lady Broadsow, on whom he begot the fair Basoche; it hath been told me, he is a dying, and so near unto his latter end, that he is almost upon the very last moment, point, and article thereof; repair thither as fast as you can, and be ready to give an attentive ear to what he shall chant unto you: it may be that you shall obtain from him what you desire, and that Apollo will be pleased, by his means, to clear your Scruples. I am content (quoth Panurge) let us go thither Epistemon, and that both instantly and in all haste, lest otherways his Death prevent our coming. Wilt thou come along with us, Fryar Jhon? Yes, that I will, (quoth Fryar Jhon) right heartily to do thee a Courtesy, my Billy-ballocks; for I love thee with the best of my Milt and Liver. Thereupon, incontinently, without any further lingring to the Way, they all three went, and quickly thereafter (for they made good speed) arriving at the Poetical Habitation, they found the jolly Old Man, albeit in the Agony of his Departure from this World, looking chearfully, with an open Countenance, splendid Aspect, and Behaviour full of Alacrity. After that Panurge had very civilly saluted him, he in a free Gift did present him with a Gold Ring, which he even then put upon the Medical Finger of his Left-Hand, in the Collet or Bezle whereof was inchased an Oriental Saphir, very fair and large. Then, in imitation of Socrates, did he make an Oblation unto him of a fair White Cock; which was no sooner set upon the Tester of his Bed, than that with a high-raised Head and Crest, lustily shaking his Feather-Coat, he crowed Stentoriphonically loud. This done, Panurge very courteously required of him, that he would vouchsafe to favour him with the Grant and Report of his Sense and Judgment, touching the future Destiny of his intended Marriage. For answer hereto, when the honest Old Man had forthwith commanded Pen, Paper and Ink to be

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OLD DECREPIT MEN UPON THE BRINKS OF CHARON'S BANKS

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brought unto him, and that he was at the same Call conveniently served with all the three, he wrote these following verses:

Take, or not take her,
Off, or on:
Handy-dandy is your Lot.
When her Name you write, you blot.
'Tis undone, when all is done,
Ended e're it was begun:
Hardly Gallop, if you Trot,
Set not forward when you run,
Nor be single, tho' alone,
Take, or not take her.

Before you Eat, begin to Fast;
For what shall be, was never past.
Say, unsay, gainsay, save your Breath;
Then wish at once her Life and Death.
Take, or not take her.

These Lines he gave out of his own Hands unto them, saying unto them, Go, my Lads, in Peace, the Great God of the highest Heavens be your Guardian and Preserver; and do not offer any more to trouble or disquiet me with this or any other Business whatsover. I have this same very day (which is the last both of May and of me) with a great deal of labour, toil and difficulty, chased out of my House a rabble of filthy, unclean, and plaguily pestilentious Rake-hells, black Beasts, dusk, dun, white, ash-colour'd, speckled, and a foul Vermin of other hues, whose obtrusive importunity would not permit me to die at mine own ease: for by fraudulent and deceitful pricklings, ravenous, Harpy-like graspings, waspish stingings, and such-like unwelcom Approaches, forged in the Shop of I know not what kind of Insatiabilities; they went about to withdraw, and call me out of those sweet Thoughts, wherein I was already beginning to repose my self, and acquiesce in the Contemplation and Vision; yea, almost in the very touch and tast of the Happiness and Felicity which the good God hath prepared for his faithful Saints and Elect in the other Life, and State of Immortality. Turn out of their Courses, and eschew them, step forth of their ways, and do not resemble them: mean while, let me be no more troubled by you, but leave me now in silence, I beseech you.

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CHAPTER XXII

How Panurge Patrocinates and Defendeth the Order of the Begging Fryars

PANURGE, at his issuing forth of Raminagrobis's Chamber, said, as if he had been horribly affrighted, By the Virtue of God, I believe that he is an Heretick, the Devil take me, if I do not; he doth so villanously rail at the Mendicant Fryars, and Jacobins; who are the two Hemispheres of the Christian World; by whose Gyronomonick Circumbilvaginations, as by two Celivagous Filopendulums, all the Autonomatick Metagrobolism of the Romish Church, when tottering and emblustricated with the Gibble-gabble Gibbrish of this odious Error and Heresy, is homocentrically poised. But what harm, in the Devil's Name, have these poor Devils the Capucins and Minims done unto him? Are not these beggarly Devils sufficiently wretched already? Who can imagine that these poor Snakes, the very Extracts of Ichthyophagy, are not throughly enough besmoaked and besmeared with Misery, Distress, and Calamity? Dost thou think, Fryar Jhon, by thy Faith, that he is in the State of Salvation? He goeth, before God, as surely damn'd to Thirty thousand Baskets-full of Devils, as a Pruning-Bill to the lopping of a Vine-Branch.

To revile with opprobrious Speeches the good and couragious Props and Pillars of the Church, is that to be called a Poetical Fury? I cannot rest satisfied with him, he sinneth grosly, and blasphemeth against the true Religion. I am very much offended at his scandalizing Words, and contumelious Obloquy. I do not care a straw (quoth Fryar Jhon) for what he hath said; for altho' everybody should twit and jerk them, it were but a just Retaliation, seeing all Persons are served by them with the like Sauce: therefore do I pretend no interest therein. Let us see nevertheless what he hath written. Panurge very attentively read the Paper which the Old Man had penn'd, then said to his two Fellow-Travellers, The poor Drinker doateth: Howsoever, I excuse him; for that I believe he is now drawing near to the end, and final closure of his Life: Let us go make his Epitaph.

By the Answer which he hath given us, I am not, I protest, one jot wiser than I was. Hearken here, Epistemon, my little Bully, dost thou not hold him to be very resolute in his Responsory Verdicts? He is a witty, quick and subtle Sophister: I will lay an even Wager, that he is a miscreant Apostate. By the Belly of a stalled Oxe, how careful he is not to be mistaken in his Words.

He answer'd but by Disjunctives, therefore can it not be true which he saith; for the verity of such-like Propositions is inherent only in one of its two Members. O the cozening Pratler that he is! I wonder if Santiago of Bressure be one of these cogging Shirks. Such was of old (quoth Epistemon) the Custom of the grand Vaticinator and Prophet Teresias, who used always (by way of a Preface) to say openly and plainly, at the beginning of his Divinations and Predictions, that what he was to tell, would either come to pass, or not: And such is truly the Style of all prudently presaging Prognosticators. He was, nevertheless, (quoth Panurge) so unfortunately misadventrous in the Lot of his own Destiny, that Juno thrust out both his Eyes.

Yes, (answer'd Epistemon) and that meerly out of a spight and spleen, for having pronounced his Award more veritably than she, upon the Question which was merrily proposed by Jupiter. But (quoth Panurge) what Arch-Devil is it that hath possess'd

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this Master Raminagrobis, that so unreasonably, and without any occasion, he should have so snappishly and bitterly inveighed against these poor honest Fathers, Jacobins, Minors, and Minims? It vexeth me grievously, I assure you; nor am I able to conceal my Indignation. He hath transgressed most enormously; his Soul goeth infallibly to thirty thousand Panniers-full of Devils.

I understand you not (quoth Epistemon) and it disliketh me very much, that you should so absurdly and perversely interpret that of the Fryar Mendicants, which by the harmless Poet was spoken of black Beasts, dun, and other sorts of other coloured Animals. He is not, in my opinion, guilty of such a sophistical and fantastick Allegory, as by that Phrase of his, to have meant the Begging Brothers; he in downright terms speaketh absolutely and properly of Fleas, Punies, Handworms, Flyes, Gnats, and other such-like scurvy Vermin, whereof some are black, some dun, some ash-coloured, some tawny, and some brown and dusky, all noisom, molesting, tyrannous, cumbersom, and unpleasing Creatures, not only to sick and diseased Folks, but to those also who are of a sound, vigorous, and healthful Temperament and Constitution. It is not unlike, that he may have the Ascarids, and the Lumbricks and Worms within the Intrails of his Body. Possibly doth he suffer (as is frequent and usual amongst the Ægyptians, together with all those who inhabit the Erythræan Confines, and dwell along the Shores and Coasts of the Red-Sea) some sour prickings, and smart stingings in his Arms and Legs of those little speckled Dragons, which the Arabians call Meden. You are to blame for offering to expound his Words otherways, and wrong the ingenuous Poet, and outragiously abuse and miscall the said Fraters, by an imputation of baseness undeservedly laid to their charge. We still should in such-like Discourses of fatiloquent Soothsayers, interpret all things to the best. Will you teach me (quoth Panurge) how to discern Flyes among Milk, or shew your Father the way how to beget Children? He is, by the Virtue of God, an arrant Heretick, a resolute formal Heretick; I say, a rooted combustible Heretick, one as fit to burn as the little wooden Clock at Rochel. His Soul goeth to thirty thousand Carts-full of Devils. Would you know whither? Cocksbody, my Friend, streight under Proserpina's Close-stool, to the very middle of the self-same infernal Pan, within which she, by an excrementitious evacuation, voideth the fecal stuff of her stinking Clysters, and that just upon the left side of the great Cauldron of three fathom height, hard by the Claws and Talons of Lucifer, in the very darkest of the Passage which leadeth towards the Black Chamber of Demigorgon. Oh, the Villain!

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CHAPTER XXIII

How Panurge maketh the motion of a Return to Raminagrobis

LET us return (quoth Panurge) not ceasing, to the uttermost of our Abilities, to ply him with wholsom Admonitions, for the furtherance of his Salvation. Let us go back, for God's sake; let us go, in the Name of God: it will be a very meritorious Work, and of great Charity in us to deal so in the matter, and provide so well for him, that albeit he come to lose both Body and Life, he may at least escape the risk and danger of the eternal Damnation of his Soul. We will, by our holy Perswasions, bring him to a sense and feeling of his Escapes, induce him to acknowledge his Faults, move him to a cordial Repentance of his Errors, and stir up in him such a sincere Contrition of Heart for his Offences, as will prompt him with all earnestness to cry Mercy, and to beg Pardon at the Hands of the good Fathers, as well of the absent, as of such as are present: Whereupon we will take Instrument formally and authentically extended, to the end he be not, after his Decease, declared an Heretick, and condemned, as were the Hobgoblins of the Provost's Wife of Orleans, to the undergoing of such Punishments, Pains and Tortures, as are due to, and inflicted on those that inhabit the horrid Cells of the infernal Regions; and withal encline, instigate and perswade him to bequeath and leave in Legacy (by way of an Amends and Satisfaction for the Outrage and Injury done) to those good Religious Fathers, throughout all the Convents, Cloisters and Monasteries of this Province, many Bribes, a great deal of Mass-singing, store of Obits, and that sempiternally, on the Anniversary-Day of his Decease, every one of them all be furnished with a quintuple Allowance: and that the great Borracho, replenish'd with the best Liquor, trudge apace along the Tables, as well of the young Duckling, Monkitos, Lay-Brothers, and lowermost degree of the Abbey-Lubbards, as of the learned Priests, and reverend Clerks. The very meanest of the Novices, and Mitiants unto the Order, being equally admitted to the benefit of those Funerary and Obsequial Festivals, with the aged Rectors, and professed Fathers; this is the surest ordinary means, whereby from God he may obtain forgiveness.

Ho, ho, I am quite mistaken, I digress from the purpose, and fly out of my Discourse, as if my Spirits were a wool-gathering. The Devil take me, if I go thither. Vertue, God, the Chamber is already full of Devils. O what a swindging, thwacking Noise is now amongst them! O the terrible Coyl that they keep! Hearken, do you not hear the rustling thumping bustle of their Stroaks and Blows, as they scuffle with one another, like true Devils indeed, who shall gulp up the Raminagrobis Soul, and be the first Bringer of it, whilst it is hot, to Monsieur Lucifer. Beware, and get you hence: For my part, I will not go thither: the Devil roast me if I go. Who knows but that these hundred mad Devils may in the hast of their rage and fury of their Impatience, take a *quid* for a *quo*, and instead of Raminagrobis snatch up poor Panurge frank and free? Though formerly, when I was deep in Debt, they always failed. Get you hence: I will not go thither. Before God, the very bare apprehension thereof is like to kill me. To be in the place where there are greedy, famished, and hunger-starved Devils; amongst factious Devils: Amidst trading and trafficking Devils: O the Lord preserve me!

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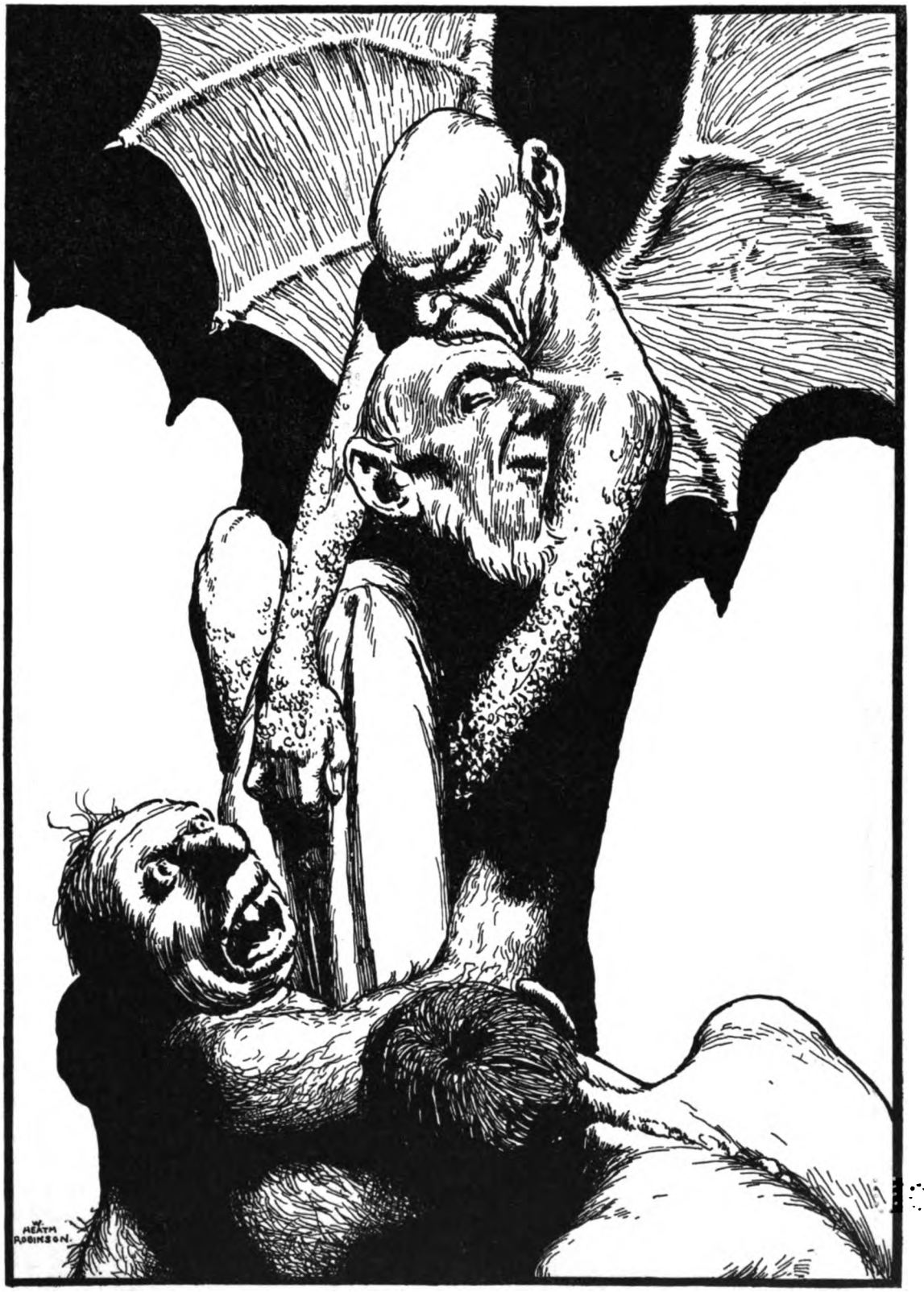

O THE TERRIBLE COYL THAT THEY KEEP!

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Get you hence, I dare pawn my Credit on it, that no Jacobin, Cordelier, Carme Capucin, Theatin, or Minim, will bestow any personal Presence at his Interment. The wiser they, because he hath ordained nothing for them in his latter Will and Testament.

The Devil take me, if I go thither: if he be damned, to his own loss and hindrance be it. What the Duce moved him to be so snappish and depravedly bent against the good Fathers of the true Religion? Why did he cast them off, reject them, and drive them quite out of his Chamber, even in that very nick of time when he stood in greatest need of the aid, suffrage, and assistance of their devout Prayers, and holy Admonitions? Why did not he by Testament leave them, at least, some jolly Lumps and Cantles of substantial Meat, a parcel of Cheek-puffing Victuals, and a little Belly-Timber, and Provision for the Guts of these poor Folks, who have nothing but their Life in this World.

Let him go thither, who will; the Devil take me, if I go; for if I should, the Devil would not fail to snatch me up. Cancro: Ho, the Pox! Get you hence, Fryar Jhon; art thou content that Thirty thousand Waineload of Devils should get away with thee at this same very instant? If thou be, at my Request, do these Three things: First, Give me thy Purse; for besides, that thy Money is marked with Crosses, and the Cross is an Enemy to Charms, the same may befall to thee, which not long ago happened to Jhon Dodin, Collector of the Excise of Coudray, at the Ford of Vede, when the Soldiers broke the Planks. This money'd Fellow meeting at the very brink of the Bank of the Ford, with Fryar Adam Crankcod, a Franciscan Observantin of Mirebeau, promised him a new Frock, provided, that in the transporting of him over the Water, he would bear him upon his Neck and Shoulders, after the manner of carrying dead Goats: for he was a lusty, strong-limb'd, sturdy Rogue.

The Condition being agreed upon, Friar Crankcod trusseth himself up to his very Ballock, and layeth upon his Back like a fair little Saint Christopher, the load of the said Supplicant Dodin, and so carry'd him gayly and with a good Will; as Æneas bore his Father Anchises through the Conflagration of Troy, singing in the mean while a prety *Avemaris Stella*. When they were in the very deepest place of all the Foord, a little above the Master-wheel of the Water-Mill, he asked if he had any Coin about him. Yes, (quoth Dodin) a whole Bag full; and that he needed not to mistrust his Ability in the performance of the Promise, which he had made unto him concerning a new Frock. How! (quoth Friar Crankcod) thou knowest well enough, that by the express Rules, Canons and Injunctions of our Order, we are forbidden to carry on us any kind of Money: Thou art truly unhappy, for having made me in this point to commit a heinous Trespass. Why didst thou not leave thy Purse with the Miller? Without fail thou shalt presently receive thy Reward for it; and if ever hereafter I may but lay hold upon thee within the Limits of our Chancel at Mirebeau, thou shalt have the *Miserere* even to the *Vitulos*. With this suddenly discharging himself of his Burthen, he throws me down your Dodin headlong.

Take Example by this Dodin, my dear Friend Friar Jhon, to the end that the Devils may the better carry thee away at thine own ease. Give me thy Purse. Carry no manner of Cross upon thee. Therein lieth an evident and manifestly apparent Danger: For if you have any Silver coined with a Cross upon it, they will cast thee down headlong upon some Rocks; as the Eagles use to do with the Tortoises for the breaking of their Shells, as the bald Pate of the Poet Eschilus can sufficiently bear witness. Such a Fall would hurt thee very sore my Sweet Bully, and I would be very sorry for it; or otherways they will let thee fall, and tumble

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down into the high swollen Waves of some capacious Sea, I know not where; but I warrant thee far enough hence, (as Icarus fell) which from thy Name would afterwards get the Denomination of the Funnelian Sea.

Secondly, Out of Debt: For the Devils carry a great liking to those that are out of Debt. I have sore felt the experience thereof in mine own Particular; for now the lecherous Varlets are always wooing me, courting me, and making much of me, which they never did when I was all to pieces. The Soul of one in Debt is insipid, dry, and heretical altogether.

Thirdly, With the Cowl and Domino de Grobis, return to Raminagrobis; and in case, being thus qualify'd, Thirty Thousand Boats full of Devils forthwith come not to carry thee quite away, I shall be content to be at the charge of paying for the Pinte and Fagot. Now if for the more Security thou wouldst have some associate to bear thee Company, let not me be the Comrade thou searchest for, think not to get a Fellow-Traveller of me; nay, do not, I advise thee for the best. Get you hence; I will not go thither; the Devil take me if I go. Nothwithstanding all the Fright that you are in, (quoth Friar Jhon) I would not care so much, as might possibly be expected I should, if I once had but my Sword in my Hand. Thou hast verily hit the Nail on the Head, (quoth Panurge) and speakest like a Learned Doctor, subtile, and well skilled in the Art of Devilry.

At the time when I was a Student in the University of Tolouse, that same Reverend Father in the Devil, Picarris, Rector of the Diabological Faculty, was wont to tell us, that the Devils did naturally fear the bright glancing of Swords, as much as the Splendour and Light of the Sun. In confirmation of the Verity whereof he related this Story, That Hercules at his Descent into Hell to all the Devils of those Regions, did not by half so much terrifie them with his Club and Lion's Skin, as afterwards Æneas did with his clear shining Armour upon him, and his Sword in his Hand well furbished and unrusted, by the Aid, Counsel, and Assistance of the Sibylla Cumana. That was perhaps the reason why the Senior Jhon Jacomo di Trivulcio, whilst he was a dying at Chartres, called for his cutlass, and died with a Drawn Sword in his Hand, laying about him alongst and athwart around the Bed, and every where within his reach, like a stout, doughty, valorous and Knight-like Cavalier: By which resolute manner of Fence he scared away and put to flight all the Devils that were then lying in wait for his Soul at the passage of his Death. When the Massorets and Cabalists are asked, Why it is that none of all the Devils do at any time enter into the Terestrial Paradise? Their answer hath been, is, and will be still, That there is a Cherubin standing at the Gate thereof with a Flame-like glistering Sword in his Hand. Although to speak in the true Diabological Sense or Phrase of Toledo, I must needs confess and acknowledge, that veritably the Devils cannot be killed, or die by the stroke of a Sword. I do nevertheless avow and maintain, according to the Doctrine of the said Diabology, that they may suffer a Solution of Continuity; (as if with thy Shable thou shouldst cut athwart the Flame of a burning Fire, or the gross opacous Exhalations of a thick and obscure Smoak) and cry out, like very Devils, at their Sense and Feeling of this Dissolution, which in real deed I must averr and affirm is devilishly painful, smarting and dolorous.

When thou seest the impetuous Shock of two Armies, and vehement Violence of the Push in their horrid Encounter with one another; dost thou think, Balockasso, that so horrible a noise as is heard there proceedeth from the Voice and Shouts of Men? The dashing and joulting of Harnish? The clattering and clashing of Armies? The hacking and slashing of Battle Axes? The justling and crashing of Pikes? The bustling and breaking of Lances? The clamour and Skrieks of the Wounded? The sound and din of Drums? The Clangour and Shrilness of

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Trumpets? The neighing and rushing in of Horses? With the fearful Claps and thundering of all sorts of Guns, from the Double Canon to the Pocket Pistol inclusively? I cannot, Goodly, deny, but that in these various things which I have rehearsed, there may be somewhat occasionative of the huge Yell and Tintamarre of the two engaged Bodies.

But the most fearful and tumultuous Coil and Stir, the terriblest and most boisterous Garboil and Hurry, the chiefest rustling Black Sanctus of all, and most principal Hurly Burly, springeth from the grievously plangorous howling and lowing of Devils, who Pell-mell, in a hand-over-head Confusion, waiting for the poor Souls of the maimed and hurt Soldiery, receive unawares some Stroaks with Swords, and so by those means suffering a Solution of, and Division in the Continuity of their Aerial and Invisible Substances: As if some Lackey, snatching at the Lardslices, stuck in a piece of Roast meat on the Spit, should get from Mr. Greazyfist a good rap on the Knuckles with a Cudgel, they cry out and shout like Devils. Even as Mars did, when he was hurt by Diomedes at the Siege of Troy, who (as Homer testifieth of him) did then raise his Voice more horrifically loud, and sonoriferously high, than ten thousand Men together would have been able to do. What maketh all this for our present purpose? I have been speaking here of well-furbished Armour and bright shining Swords. But so is it not (Friar Jhon) with thy Weapon; for by a long discontinuance of Work, cessation from Labour, desisting from making it officiate, and putting it into that practice wherein it had been formerly accustomed; and in a word, for want of Occupation, it is, upon my Faith, become more rusty than the Key-hole of an old Poudering-Tub. Therefore it is expedient that you do one of these two, either furbish your Weapon bravely, and as it ought to be, or otherwise have a care that in the rusty case it is in, you do not presume to return to the House of Raminagrobis. For my part, I vow I will not go thither, the Devil take me if I go.

CHAPTER XXIV

How Panurge consulteth with Epistemon

HAVING left the Town of Villomere, as they were upon their return towards Pantagruel, Panurge in addressing his Discourse to Epistemon, spoke thus: My most ancient Friend and Gossip, thou seest the perplexity of my Thoughts, and knowest many Remedies for the Removal thereof; art thou not able to help and succour me? Epistemon thereupon taking the Speech in hand, represented unto Panurge, how the open Voice and common Fame of the whole Country did run upon no other Discourse, but the derision and mockery of his new Disguise; where-

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fore his Counsel unto him was that he would in the first place be pleased to make use of a little Hellebore, for the purging of his Brain of that peccant humour, which thro' that extravagant and fantastick Mummery of his had furnished the People with a too just occasion of flouting and gibing, jeering and scoffing him ; and that next he would resume his ordinary Fashion of Accoutrement, and go apparelled as he was wont to do. I am (quoth Panurge) my dear Gossip Epistemon, of a mind and resolution to Marry, but am afraid of being a Cuckold, and to be unfortunate in my Wedlock : For this cause have I made a Vow to young St. Francis, (who at Plessiletours is much reverenced of all Women, earnestly cried unto by them, and with great Devotion ; for he was the first Founder of the Confraternity of good Men, whom they naturally covet, affect and long for) to wear Spectacles in my Cap, and to carry no Codpiece in my Breeches, until the present Inquietude and Perturbation of my Spirits be fully setled.

Truly (quoth Epistemon) that is a pretty jolly Vow, of Thirteen to a Dozen : It is a shame to you, and I wonder much at it, that you do not return unto your self, and recall your Senses from this their wild swarving, and straying abroad to that rest and stilness which becomes a vertuous Man. This whimsical Conceit of yours brings me to the remembrance of a solemn Promise made by the Shaghaired Argives, who having in their Controversy against the Lacedæmonians for the Territory of Tyree lost the Battle, which they hoped should have decided it for their Advantage, vowed to carry never any hair on their Heads, till preallably they had recovered the loss of both their Honour and Lands: As likewise to the memory of the Vow of a pleasant Spaniard called Michel Doris, who vowed to carry in his Hat a piece of the Shin of his Leg, till he should be revenged of him who had struck it off. Yet do not I know which of these two deserveth most to wear a Green and Yellow Hood with a Hares Ears tied to it, either the aforesaid vain-glorious Champion, or that Euguerrant, who having forgot the art and manner of writing Histories, set down by the Samosatian Philosopher, maketh a most tediously long Narrative and Relation thereof: For at the first reading of such a profuse Discourse, one would think it had been broached for the introducing of a Story of great importance and moment concerning the waging of some formidable War, or the notable change and mutation of potent States and Kingdoms ; but in conclusion, the world laugheth at the capricious Champion, at the Englishman who had affronted him, as also at their Scribler Euguerrant, more driveling at the Mouth than a Mustard-pot. The Jest and Scorn thereof is not unlike to that of the Mountain of Horace, which by the Poet was made to cry out and lament most enormously as a Woman in the Pangs and Labour of Child-birth, at which deplorable and exorbitant Cries and Lamentations the whole Neighbourhood being assembled in expectation to see some marvellous monstrous Production, could at last perceive no other but the paultry ridiculous Mouse.

Your mousing (quoth Panurge) will not make me leave my musing why Folks should be so frumpishly disposed, seeing I am certainly perswaded that some flout, who merit to be flouted at ; yet as my Vow imports so will I do. It is now a long time since, by Jupiter Philos, we did swear Faith and Amity to one another: Give me your Advice, and tell me your Opinion freely, should I marry or no? Truly (quoth Epistemon) the case is hazardous, and the danger so eminently apparent, that I find my self too weak and insufficient to give you a punctual and peremptory resolution therein ; and if ever it was true, the Judgment is difficult in matters of the Medicinal Art, what was said by Hippocrates of Lango, it is certainly so in this case. True it is, that in my Brain there are some rowling Fancies, by means whereof somewhat may be pitched upon of a seeming efficacy to the disintangling your mind of those dubious Apprehensions wherewith it is perplexed ; but they do not throughly

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satisfie me. Some of the Platonick Sect affirm, that whosoever is able to see his proper Genius, may know his own Destiny. I understand not their Doctrine; nor do I think that you adhere to them; there is a palpable Abuse. I have seen the experience of it in a very curious Gentleman of the Country of Estrangowre. This is one of the Points. There is yet another not much better. If there were any Authority now in the Oracles of Jupiter Ammon; of Apollo in Lebadia, Delphos, Delos, Cyrra, Patara, Tegires, Preneste, Lycia, Colophon, or in the Castalian Fountain; near Antioch in Syria; between the Branchidians; of Bacchus in Dodona; of Mercure in Phares near Parras; of Apis in Egypt; of Serapis in Canoire; of Faunus in Menalia, and Albunes near Tivoly; of Tiresias in Orchomenie; of Mosus in Silicia; of Orpheus in Lisbos; and of Trophonius in Lucadia. I would in that case advise you, and possibly not, to go thither for their Judgment concerning the Design and Enterprize you have in hand. But you know that they are all of them become as dumb as so many Fishes, since the Advent of that Saviour King, whose coming to this World hath made all Oracles and Prophecies to cease; as the approach of the Suns radiant Beams expelleth Goblins, Bugbears, Hobthrushes, Broams, Schriech Owl-Mates, Nightwalking Spirits, and Tenebrions. These now are gone; but although they were as yet in continuance, and in the same Power, Rule and Request that formerly they were, yet would not I counsel you to be too credulous in putting any Trust in their Responses: Too many Folks have been deceived thereby. It stands furthermore upon Record, how Agrippina did charge the fair Lollia with the Crime of having interrogated the Oracle of Apollo Clarius, to understand if she should be at any time married to the Emperor Claudius; for which Cause she was first banished, and thereafter put to a shameful and ignominious Death.

But (saith Panurge) let us do better; the Ogygian Islands are not far distant from the Haven of Sammalo: Let us, after that we shall have spoken to our King, make a Voyage thither. In one of these four Isles, to wit, that which hath its primest Aspect towards the Sun setting, it is reported, (and I have read in good Antick and Authentick Authors) that there reside many Soothsayers, Fortune-tellers, Vaticinators, Prophets, and Diviners of things to come; that Saturn inhabiteth that place, bound with fair Chains of Gold, and within the Concavity of a Golden Rock, being nourished with Divine Ambrosie and Nectar, which are daily in great store and abundance transmitted to him from the Heavens, by I do not well know what kind of Fowls (it may be that they are the same Ravens, which in the Deserts are said to have fed St. Paul, the first Hermit) he very clearly foretelleth unto every one, who is desirous to be certified of the condition of his Lot, what his Destiny will be, and what future chance the Fates have ordained for him: For the Parques, or Weerd Sisters do not twist, spin, or draw out a Thread; nor yet doth Jupiter perpend, project, or deliberate any thing, which the good old Cœlestial Father knoweth not to the full, even whilst he is asleep: This will be a very summary Abbreviation of our Labour, if we but hearken unto him a little upon the serious debate and canvassing of this my perplexity. That is (answered Epistemon) a Gullery too evident, a plain Abuse and Fib too fabulous. I will not go, not I, I will not go.

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CHAPTER XXV

How Panurge consulteth with Her Trippa

NEVERTHELESS, (quoth Epistemon, continuing his Discourse) I will tell you what you may do, if you will believe me, before we return to our King: Hard by here, in the Brown-wheat-Island, dwelleth Her Trippa; you know how by the Arts of Astrology, Geomancy, Chiromancy, Metopomancy, and others of a like stuff and nature, he foretelleth all things to come: Let us talk a little, and confer with him about your Business. Of that (answered Panurge) I know nothing: But of this much concerning him I am assured, that one day, and that not long since, whilst he was prating to the Great King, of Cœlestial, Sublime, and Transcendent Things, the Lackqueys and Footboys of the Court, upon the upper Steps of Stairs between two Doors, jumbled, one after another, as often as they listed, his Wife; who is passable fair, and a pretty snug Hussie. Thus he who seemed very clearly to see all Heavenly and Terrestrial Things without Spectacles, who discoursed boldly of Adventures past, with great confidence opened up present Cases and Accidents, and stoutly professed the presaging of all future Events and Contingencies, and was not able with all the Skill and Cunning that he had, to perceive the Bumbasting of his Wife, whom he reputed to be very chast; and hath not till this Hour, got Notice of any thing to the contrary. Yet let us go to him, seeing you will have it so: for surely we can never learn too much. They on the very next ensuing Day, came to Her Trippa's Lodging. Panurge, by way of Donative, presented him with a long Gown lined all thorough with Wolves-skins, with a short Sword mounted with a gilded Hilt, and covered with a Velvet Scabbard, and with fifty good single Angells: Then in a familiar and friendly way did he ask of him his Opinion touching the Affair. At the very first Her Trippa looking on him very wistly in the face, said unto him: Thou hast the Metoposcopy, and Physiognomy of a Cuckold; I say, of a notorious and infamous Cuckold. With this casting an eye upon Panurge's right Hand in all the parts thereof, he said, This rugged Draught which I see here, just under the Mount of Jove, was never yet but in the Hand of a Cuckold. Afterwards, he with a White Lead Pen, swiftly, and hastily drew a certain number of diverse kinds of Points, which by Rules of Geomancy he coupled and joyned together, then said, Truth it self is not truer, than that it is certain, thou wilt be a Cuckold, a little after thy Marriage. That being done, he asked of Panurge the Horoscope of his Nativity; which was no sooner by Panurge tendred unto him, than that, erecting a Figure, he very promptly and speedily formed and fashion'd a compleat Fabrick of the Houses of Heaven, in all their parts, whereof when he had considered the Situation and the Aspects in their Triplicities, he fetched a deep sigh, and said: I have clearly enough already discovered unto you the Fate of your Cuckoldry, which is unavoidable, you cannot escape it; and here have I got of new a further assurance thereof, so that I may now hardily pronounce, and affirm without any scruple or hesitation at all, that thou wilt be a Cuckold; that furthermore, thou wilt be beaten by thine own Wife, and that she will purloyn, filch, and steal of thy Goods from thee; for I find the Seventh House, in all its Aspects, of a malignant Influence, and every one of the Planets threatning thee with Disgrace, according as they stand seated towards one another, in relation to the Horned Signs of Aries, Taurus, and Capricorn:

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In the Fourth House I find Jupiter in a Decadence, as also in a Tetragonal Aspect to Saturn, associated with Mercury, Thou wilt be soundly pepper'd, my good honest Fellow, I warrant thee. I will be: (answered Panurge) a Plague rot thee, thou old Fool, and doating Sot, how graceless and unpleasant thou art.

When all Cuckolds shall be at a General Rendezvous, thou shouldst be their Standard-bearer. But whence comes this Ciron-worm betwixt these two Fingers? This Panurge said, putting the Fore-finger of his Left-hand, betwixt the Fore and Mid-finger of the Right, which he thrust out towards Her Trippa, holding them open after the manner of two Horns, and shutting into a Fist his Thum, with the other Fingers. Then in turning to Epistemon, he said, Lo here the true Ollus of Martial, who addicted and devoted himself wholly to the observing the Miseries, Crosses, and Calamities of others, whilst his own Wife, in the interim, did keep an open Baudy-house.

This Varlet is poorer than ever was Irus, and yet he is a proud, vaunting, arrogant, self-conceited, over-weening, and more insupportable than seventeen Devils; in one word, Πτωχαλάξιον; which term of old was applied to the like beggarly strutting Coxcombs.

Come, let us leave this Madpash Bedlam, this hairbrain'd Fop, and give him leave to rave and dose his Belly-full, with his private and intimately acquainted Devils; who, if they were not the very worst of all the infernal Fiends, would never have daigned to serve such a knavish, barking Curr as this is. He hath not learn'd the first Precept of Philosophy, which is, Know thy self: For whilst he braggeth and boasteth, that he can discern the least Mote in the Eye of another, he is not able to see the huge Block that puts out the sight of both his Eyes. This is such another Polypragmon, as is by Plutarch described: He is of the Nature of the Lamian Witches, who in foreign Places, in the Houses of Strangers, in Publick, and amongst the Common People, had a sharper and more piercing Inspection into their Affairs than any Lync; but at home, in their own proper dwelling Mansions, were blinder than Mold-Warbs, and saw nothing at all: For their Custom was, at their return from abroad, when they were by themselves in private, to take their Eyes out of their head, from whence they were as easily removable as a Pair of Spectacles from their Nose, and to lay them up in a wooden Slipper, which for that purpose did hang behind the Door of their Lodging.

Panurge had no sooner done speaking, when Her Trippa took into his Hand a Tamarisk Branch. In this (quoth Epistemon) he doth very well, right, and like an Artist; for Nicander calleth it the Divinatory Tree. Have you a mind (quoth Her Trippa) to have the truth of the matter yet more fully and amply disclosed unto you by Pyromancy, by Aeromancy, (whereof Aristophanes in his *Clouds* maketh great estimation) by Hydromancy, by Leconomancy, of old in prime request amongst the Assyrians, and throughly tried by Hermolaus Barbarus: Come hither, and I will shew thee, in this Platter-full of fair Fountain-water, thy future Wife lechering, and sercroupierising it with two swaggering Ruffians, one after another. Yea, but have a special care, (quoth Panurge) when thou comest to put thy Nose within my Arse, that thou forget not to pull off thy Spectacles. Her Trippa going on in his Discourse, said by Catoptromancy, likewise held in such account by the Emperor Didius Julianus, That by means thereof, he ever and anon foresaw all that which at any time did happen or befal unto him: Thou shalt not need to put on thy Spectacles; for in a Mirror thou wilt see her as clearly and manifestly Nebrundiated, and Billibodring-it, as if I should shew it in the Fountain of the Temple of Minerva near Parras. By Coscinomancy, most religiously observed of old, amidst the Ceremonies of the ancient Romans. Let us have a Sieve and Shiers, and thou

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shalt see Devils. By Alphitomancy, cried up by Theocritus in his *Pharmeketria*. By Alentomancy, mixing the Flower of Wheat with Oatmeal. By Astragalomancy, whereof I have the Plots and Models all at hand ready for the Purpose. By Tyromancy, whereof we make some Proof in a great Brehemont Cheese, which I here keep by me. By Giromancy, if thou shouldst turn round Circles, thou mightest assure thy self from me, that they would fall always on the wrong side. By Sternomancy, which maketh nothing for thy Advantage, for thou hast an ill-proportion'd Stomach. By Libanomancy, for the which we shall need but a little Frankincense. By Gastromancy, which kind of ventral Fatiloquency was for a long time together used in Ferrara by Lady Giacoma Rodogina, the Eugastrimythian Prophetess. By Cephalomancy, often practised amongst the High-Germans, in their boiling of an Asse's Head upon burning Coals. By Ceromancy, where, by the means of Wax dissolved into Water, thou shalt see the Figure, Pourtrait and lively Representation of thy future Wife, and of her Fredin Fredaliatory Belly-thumping Blades. By Capnomancy; O the gallantest and most excellent of all Secrets! By Axionomancy, we want only a Hatchet and a Jeat-stone to be laid together upon a quick Fire of hot Embers. O how bravely Homer was versed in the Practice hereof towards Penelope's Suitors! By Onymancy, for that we have Oil and Wax. By Tephromancy, thou wilt see the Ashes thus aloft dispersed, exhibiting thy Wife in a fine Posture. By Botomancy, for the nonce I have some few Leaves in reserve. By Sicomancy; O Divine Art in Fig-tree Leaves! By Icthiomancy, in ancient times so celebrated, and put in use by Tiresias and Polydamas, with the like certainty of event as was tried of old at the Dinaditch within that Grove consecrated to Apollo, which is in the Territory of the Lycians. By Choiramancy: Let us have a great many Hogs, and thou shalt have the Bladder of one of them. By Cheromomancy, as the Bean is found in the Cake at the Epiphany Vigil. By Anthropomancy, practised by the Roman Emperor Heliagabolus; it is somewhat irksom, but thou wilt endure it well enough, seeing thou art destinated to be a Cuckold. By a Sibylline Stichomancy. By Onomatomancy: How do they call thee! Chawturd, (quoth Panurge) or yet by Alectryomancy. If I should here with a Compass draw a Round, and in looking upon thee, and considering thy Lot, divide the Circumference thereof into four and twenty equal Parts, then form a several Letter of the Alphabet upon every one of them; and lastly, posit a Barley-Corn or two upon each of these so disposed Letters, I durst promise upon my Faith and Honesty, that if a Young Virgin Cock be permitted to range alongst and athwart them, he should only eat the Grains which are set and placed upon these Letters, A. C.u.c.k.o.l.d. T.h.o.u. s.h.a.l.t. b.e. And that as fatidically, as under the Emperor Valence, most perplexedly desirous to know the Name of him who should be his Successor to the Empire, the Cock Vaticinating and Alectryomantick, ate up the Pickles that were posited on the Letters T.h.e.o.d. Or for the more certainty, will you have a trial of your Fortune by the Art of Aruspiciny? by Augury? or by Extispicine? By Turdispicine, quoth Panurge; or yet by the Mystery of Negromancy? I will, if you please, suddenly set up again, and revive some one lately deceased, as Apollonius of Tyan did to Achilles, and the Pythoniss in the Presence of Saul; which Body so raised up, and requickned, will tell us the Sum of all you shall require of him; no more nor less than at the Invocation of Erictho, a certain defunct Person, foretold to Pompey the whole Progress and Issue of the fatal Battle fought in the Pharsalian Fields? Or if you be afraid of the Dead, as commonly all Cuckolds are, I will make use of the Faculty of Sciomancy. Go, get thee gone, (quoth Panurge) thou frantick Ass, to the Devil, and be bugger'd, filthy Bordachio that thou art, by some Albanian, for a Steeple-crown'd

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Hat. Why the Devil didst not thou counsel me as well to hold an Emerald, or the Stone of a Hyena under my Tongue? Or to furnish and provide my self with Tongues of Whoops, and Hearts of Green Frogs? Or to eat of the Liver or Milt of some Dragon? To the end that by those means I might, at the chanting and chirping of Swans and other Fowls, understand the Substance of my future Lot and Destiny, as did of old the Arabians in the Country of Mesopotamia? Fifteen Brace of Devils seize upon the Body and Soul of this horned Renegado, miscreant Cuckold, the Inchanter, Witch, and Sorcerer of Antichrist to all the Devils of Hell.

Let us return towards our King: I am sure he will not be well pleased with us, if he once come to get notice that we have been in the Kennel of this muffled Devil. I repent my being come hither. I would willingly dispense with a Hundred Nobles, and Fourteen Yeomans, on condition that he who not long since did blow in the bottom of my Breeches, should instantly with his squirting Spittle inluminate his Mustaches. O Lord God now! how the Villain hath besmoaked me with Vexation and Anger, with Charms and Witchcraft, and with a terrible Coyl and Stir of Infernal and Tartarian Devils! The Devil take him: Say Amen; and let us go drink. I shall not have any Appetite for my Victuals (how good Cheer soever I make) these two days to come, hardly these four.

CHAPTER XXVI

How Panurge consulteth with Fryar Jhon, of the Funnels

PANURGE was indeed very much troubled in Mind, and disquieted at the words of Her Trippa, and therefore as he passed by the little Village of Hugmes, after he had made his Address to Fryar Jhon, in pecking at, rubbing and scratching his own left Ear, he said unto him, Keep me a little jovial and merry, my dear and sweet Bully, for I find my Brains altogether metagrabolized and confounded, and my Spirits in a most dunsical puzzle at the bitter talk of this Devilish, Hellish, Damned Fool: Hearken, my dainty Cod.

Mellow C.	Stuffed C.	Mounted C.
Lead-coloured C.	Speckled C.	Sleeked C.
Knurled C.	Finely metal'd C.	Diapred C.
Suborned C.	Arabian-like C.	Spotted C.
Desired C.	Trussed up, Greyhound-like C.	Master C.

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Seeded C.
Lusty C.
Jupped C.
Milked C.
Calfeted C.
Raised C.
Odd C.
Steeled C.
Stale C.
Orange-tawny C.
Imbroidered C.
Glazed C.
Interlarded C.
Burger-like C.
Impoudred C.
Ebenized C.
Brasiliated C.
Organized C.
Passable C.
Trunkified C.
Furious C.
Packed C.
Hooded C.
Varnished C.
Renowned C.
Matted C.
Genetive C.
Gigantal C.
Oval C.
Claustral C.
Viril C.
Stayed C.
Massive C.
Manual C.
Absolute C.
Well-set C.
Gemel C.
Turkish C.
Burning C.
Thwacking C.
Convulsive C.
Restorative C.
Masculinating C.
Incarnative C.
Sigillative C.
Sallying C.
Plump C.
Thundering C.
Lechering C.
Fulminating C.
Sparkling C.

Ramming C.
Lusty C.
Urgent C.
Handsom C.
Prompt C.
Fortunate C.
Boxewood C.
Latten C.
Unbridled C.
Hooked C.
Researched C.
Encompassed C.
Strouting out C.
Jolly C.
Lively C.
Gerundive C.
Franked C.
Polished C.
Powder'd Beef C.
Positive C.
Spared C.
Bold C.
Lascivious C.
Gluttonous C.
Resolute C.
Cabbage-like C.
Courteous C.
Fertil C.
Whizzing C.
Neat C.
Common C.
Brisk C.
Quick C.
Barelike C.
Partitional C.
Patronymick C.
Cockney C.
Auromercuriated C.
Robust C.
Membrous C.
Strong C.
Twin C.
Belabouring C.
Gentil C.
Stirring C.
Confident C.
Nimble C.
Roundheaded C.
Figging C.
Helpful C.
Spruce C.

Plucking C.
Ramage C.
Appetizing C.
Succourable C.
Redoubtable C.
Affable C.
Memorable C.
Palpable C.
Barbable C.
Tragical C.
Transpontine C.
Digestive C.
Active C.
Vital C.
Magistral C
Monachal C.
Subtil C.
Hammering C.
Clashing C.
Tingling C.
Usual C.
Exquisite C.
Trim C.
Succulent C.
Factious C.
Clammy C.
Fat C.
High-priced C.
Requisite C.
Laycod C.
Hand-filling C.
Insuperable C.
Agreeable C.
Formidable C.
Profitable C.
Notable C.
Musculous C.
Subsidiary C.
Satyrick C.
Repercussive C.
Odoriferous C.
Pranked C.
Jocund C.
Routing C.
Purloining C.
Frolick C.
Wagging C.
Ruffling C.
Jumbling C.
Rumbling C.
Thumping C.

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Bumping C.
Cringeling C.
Houshold C.
Pretty C.
Astrolabian C.
Algebraical C.
Venust C.
Aromatizing C.
Trixy C.
Paillard C.
Gaillard C.
Broaching C.
Adle C.
Syndicated C.
Boulting C.
Snorting C.
Pilfring C.
Shaking C.
Bobbing C.
Chiveted C.
Fumbling C.
Topsiturvying C.
Raging C.
Piled up C.
Filled up C.
Manly C.
Idle C.
Affecting C.
Affected C.
Grapled C.
Stuffed C.
Well-fed C.
Flourished C.
Fallow C.
Graspful C.
Sudden C.
Swillpow C.
Crushing C.
Fine C.
Fierce C.
Brawny C.
Compt C.
Repaired C.
Soft C.
Wild C.
Renewed C.
Quaint C.
Starting C.
Fleshy C.
Auxiliary C.
New-vamped C.
Improved C.
Malling C.
Sounding C.
Batled C.
Burly C.
Seditious C.
Wardian C.
Protective C.
Twinkling C.
Able C.
Algoristical C.
Creaking C.
Dilting C.
Ready C.
Vigorous C.
Scoulking C.
Superlative C.
Clashing C.
Wagging C.
Scriplike C.
Encremaster'd C.
Berumpling C.
Jogging C.
Nobbing C.
Touzing C.
Tumbling C.
Fambling C.
Overturning C.
Shooting C.
Culeting C.
Jagged C.
Pinked C.
Arsiversing C.
Polished C.
Slasht C.
Hamed C.
Leisurely C.
Cut C.
Smooth C.
Depending C.
Independent C.
Lingring C.
Rapping C.
Reverend C.
Nodding C.
Disseminating C.
Bouncing C.
Levelling C.
Fly-flap C.
Perinæ tegminal C.
Squat-couching C.
Short-hung C.
The hypogastrian C.
Witness bearing C.
Testigerous C.
Instrumental C.

My Harcabuzing Cod, and Buttockstirring Ballock, Fryar Jhon, my Friend: I do carry a singular respect unto thee, and honour thee with all my Heart, thy Counsel I hold for a choice and delicate Morsel, therefore have I reserved it for the last Bit. Give me thy Advice freely, I beseech thee; Should I marry, or no? Fryar Jhon very merrily, and with a sprightly chearfulness made this Answer to him: Marry, in the Devil's Name, Why not: What the Devil else shouldst thou do, but marry? Take thee a Wife, and furbish her Harnish to some tune: Swinge her Skin-coat, as if thou wert beating on Stock-fish, and let the repercussion of thy Clapper from her resounding Metal, make a Noise, as if a double Peal of Chiming-Bells were hung at the Cremasters of thy Ballock. As I say Marry, so do I understand, that thou shouldst fall to work as speedily as may be: yea, my meaning is, that thou oughtest to be so quick and forward therein, as on this same very day, before Sunset, to cause, proclaim thy Banes of Matrimony, and make provision of Bedsteads. By the Blood of a Hog's-pudding, till when wouldst thou delay the acting of a Husband's part? Dost

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thou not know, and is it not daily told unto thee, that the end of the World approacheth? We are nearer it by three Poles, and half a Fathom, then we were two days ago. The Antichrist is already born, at least it is so reported by many: the truth is, that hitherto the effects of his wrath have not reached further than to the scratching of his Nurse and Governesses: his Nails are not sharp enough as yet, nor have his Claws attained to their full growth; he is little.

Crescat; Nos qui vivimus, multiplicemur. It is written so, and it is holy stuff, I warrant you: The truth whereof is like to last as long as a Sack of Corn may be had for a penny, and a Punction of pure Wine for Three-pence. Would thou be content to be found with thy Genitories full in the Day of Judgment? *Dum veneris judicari.* Thou hast (quoth Panurge) a right, clear, and neat Spirit, Fryar Jhon, my Metropolitan Cod; thou speakest in very deed pertinently, and to purpose: That belike was the reason which moved Leander of Abydos in Asia, whilst he was swiming through the Hellespontick Sea, to make a Visit to his Sweetheart Hero of Sestus in Europe, to pray unto Neptune, and all the other Marine Gods, thus:

Now, whilst I go, have pity on me,
And at my back returning drown me.

He was loath, it seems, to die with his Cods over-gorged: He was to be commended, therefore do I promise, that from henceforth no Malefactor shall by Justice be executed within my Jurisdiction of Salmigondinois, who shall not, for a day or two at least before, be permitted to culbut, and foraminate, Onocrotalwise, that there remain not in all his Vessels, to write a great Greek Υ; such a precious thing should not be foolishly cast away; he will perhaps therewith beget a Male, and so depart the more contentedly out of this Life, that he shall have left behind him one for one.

CHAPTER XXVII

How Fryar Jhon merrily, and sportingly counselleth Panurge

BY Saint Rigomet (quoth Fryar Jhon) I do advise thee to nothing, (my dear Friend Panurge) which I would not do my self, were I in thy place: only have a special care, and take good heed thou soulder well together the Joynts of the double backed and two bellied Beast, and fortifie thy Nerves so strongly, that there be no discontinuance in the Knocks of the Venerian thwacking, else thou art lost, poor Soul: for if there pass long intervals betwixt the Priapising feats, and that

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I DO ADVISE THEE TO NOTHING, (MY DEAR FRIEND PANURGE) WHICH I WOULD NOT DO MY SELF

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thou make an intermission of too large a time, that will befall thee, which betides the Nurses, if they desist from giving suck to Children, they lose their Milk; and if continually thou do not hold thy Aspersory Tool in exercise, and keep thy Mentul going, thy Lactinician Nectar will be gone, and it will serve thee only as a Pipe to piss out at, and thy Cods for a Wallet of lesser value than a Beggars Scrip. This is a certain truth I tell thee, Friend, and doubt not of it; for my self have seen the sad experiment thereof in many, who cannot now do what they would, because before they did not what they might have done: *Ex desuetudine amittuntur Privilegia:* Nonusage oftentimes destroys ones Right, say the learned Doctors of the Law: therefore, my Billy, encertain as well as possibly thou canst, that Hypogastrian, lower sort of Troglodytick People that their chief pleasure may be placed in the case of sempiternal labouring. Give order that henceforth they live not like idle Gentlemen, idle upon their Rents and Revenues, but that they may work for their livelyhood, by breaking ground within the Paphian Trenches. Nay truly (answered Panurge) Fryar Jhon, my left Ballock, I will believe thee, for thou dealest plain with me, and fallest down-right square upon the business, without going about the Bush with frivolous circumstances, and unnecessary reservations. Thou with the splendour of piercing Wit, hast dissipated all the louring Clouds of anxious Apprehensions and Suspicions, which did intimidate and terrifie me: therefore the Heavens be pleased to grant to thee, at all She-conflicts, a stiff-standing Fortune. Well then, as thou hast said, so will I do, I will, in good Faith marry; in that point there shall be no failing, I promise thee, and shall have always by me pretty Girls clothed with the Name of my Wives Waiting-Maids, that lying under thy Wings, thou mayest be Night-Protector of their Sister-hood.

Let this serve for the first part of the Sermon. Hearken (quoth Fryar Jhon) to the Oracle of the Bells of Varenes; What say they? I hear and understand them (quoth Panurge) their Sound is by my Thirst, more uprightly fatidical, than that of Jove's Great Kettles in Dodona. Hearken; Take thee a Wife, take thee a Wife, and marry, marry, marry: for if thou marry, thou shalt find good therein, herein, here in a Wife thou shalt find good; so marry, marry. I will assure thee, that I shall be married, all the Elements invite and prompt me to it: let this Word be to thee a Brazen Wall, by diffidence not to be broken thorough. As for the Second part of this our Doctrine: Thou seemest in some measure to mistrust the readiness of my Paternity, in the practising of my Placket-Racket within the Aphrodisian Tennis-Court at all times fitting, as if the stiff God of Gardens were not favourable to me. I pray thee, favour me so much as to believe, that I still have him at a beck, attending always my Commandments, docile, obedient, vigorous, and active in all things, and every-where, and never stubborn or refractory to my will or pleasure.

I need no more, but to let go the Reins, and slacken the Leash, which is the Bellypoint, and when the Game is shewn unto him, say, Hey, Jack, to thy Booty, he will not fail even then to flesh himself upon his Prey, and tuzle it to some purpose. Hereby you may perceive, although my future Wife were as unsatiable and gluttonous in her Voluptuousness, and the Delights of Venery, as ever was the Empress Messalina, or yet the Marchioness in England; and I desire thee to give credit to it, that I lack not for what is requisite to overloy the Stomach of her Lust, but have wherewith aboundingly to please her.

I am not ignorant that Solomon said, who indeed of that matter speaketh Clerk-like, and learnedly: As also how Aristotle after him declared for a truth, That for the greater part, the Lechery of a Woman is ravenous and unsatisfiable: Nevertheless, let such as are my Friends, who read those Passages, receive from me for a most real verity, that I for such a Gill, have a fit Jack; and that, if Womens things

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cannot be satiated, I have an Instrument indefatigable; an Implement as copious in the giving, as can in craving be their Vade Mecums. Do not here produce ancient Examples of the Paragons of Paillardise, and offer to match with my Testiculatory Ability, the Priapæan Prowess of the fabulous Fornicators, Hercules, Proculus, Cæsar, and Mahomet, who in his Alcoran doth vaunt, that in his Cods he had the vigour of Threescore Bully Ruffians; but let no zealous Christian trust the Rogue, the filthy ribald Rascal is a Lyar. Shall thou need to urge Authorities, or bring forth the Instance of the Indian Prince, of whom Theophrastus, Plinius, and Athenæus testifie, that with the help of a certain Herb, he was able, and had given frequent Experiments thereof, to toss his sinewy Piece of Generation, in the Act of carnal Concupiscence, above threescore and ten times in the space of four and twenty Hours. Of that I believe nothing, the number is supposititious, and too prodigally foisted in: Give no Faith unto it, I beseech thee, but prithee trust me in this, and thy credulity therein shall not be wronged; for it is true, and *Probatum est*, that my Pionier of Nature, the sacred Ithyphallian Champion, is of all stiff-intruding Blades the primest: Come hither my Ballockette, and hearken, Didst thou ever see the Monk of Castres Cowl? When in any house it was laid down, whether openly in view of all, or covertly out of the sight of any, such was the ineffable Vertue thereof for excitating and stirring up the people of both Sexes unto Lechery, that the whole Inhabitants and Indwellers, not only of that, but likeways of all the circumjacent places thereto, within three Leagues around it, did suddenly enter into Rut, both Beasts and Folk, Men and Women, even to the Dogs and Hogs, Rats and Cats.

I swear to thee, that many times heretofore I have perceived, and found in my Codpiece a certain kind of Energy, or efficacious Vertue, much more irregular, and of a greater Anomaly, then what I have related: I will not speak to thee either of House or Cottage, nor of Church or Market, but only tell thee, that once at the Representation of the Passion, which was acted at Saint Mexents, I had no sooner entred within the Pit of the Theater, but that forthwith, by the vertue and occult property of it, on a sudden all that were there, both Players and Spectators, did fall into such an exorbitant Temptation of Lust, that there was not Angel, Man, Devil, nor Deviless, upon the place, who would not then have Bricollitched it with all their Heart and Soul.

The Prompter forsook his Copy, he who played Michael's part, came down to rights, the Devils issued out of Hell, and carried along with them most of the pretty little Girls that were there; yea, Lucifer got out of his Fetters; in a word: Seeing the huge Disorder, I disparked my self forth of that inclosed place, in imitation of Cato the Censor, who perceiving by reason of his presence, the Floralian Festivals out of order, withdrew himself.

CHAPTER XXVIII

How Friar Jhon comforteth Panurge in the doubtful matter of Cuckoldry

I UNDERSTAND thee well enough, said Friar Jhon; but time makes all things plain. The most durable Marble or Porphyr is subject to Old Age and Decay. Though for the present thou possibly be not weary of the Exercise, yet is it like, I will hear thee confess a few years hence, that thy Cods hang dangling downwards for want of a better Truss. I see thee waxing a little hoar-headed

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already; thy Beard by the Distinctions of grey, white tawny and black, hath to my thinking the resemblance of a Map of the Terrestrial Globe, or Geographical Chart. Look attentively upon, and take Inspection of what I shall show unto thee. Behold there Asia, here are Tygris and Euphrates: Lo there Africk; here is the Mountain of the Moon, yonder thou mayst perceive the Fenny Marsh of Nilus. On this side lieth Europe: Dost thou not see the Abby of Tileme? This little Tuft, which is altogether white, is the Hyperborean Hills. By the thirst of my Throple Friend, when Snow is on the Mountains, I say the Head and Chin, there is not then any considerable Heat to be expected in the Valleys and Low-Countries of the Codpiece. By the Kibes of thy Heels (quoth Panurge) thou dost not understand the Topicks. When Snow is on the tops of the Hills, Lightning, Thunder, Tempest, Whirlwinds, Storms, Hurricanes, and all the Devils of Hell rage in the Valleys. Wouldst thou see the experience thereof, go to the Territory of the Swissers, and earnestly perpend with thy self there the Situation of the Lake of Wendelberlick, about four Leagues distant from Berne, on the Syon-side of the Land. Thou twittest me with my Grey Hairs, yet considerest not how I am of the Nature of Leeks, which with a white Head carry a green, fresh, streight, and vigorous Tail.

The truth is nevertheless, (why should I deny it) that I now and then discern in my self some indicative Signs of Old Age. Tell this, I prithee, to no body, but let it be kept very close and secret betwixt us two: for I find the Wine much sweeter now, more savoury to my taste, and unto my Palate of a better relish than formerly I was wont to do; and withal, besides mine accustomed manner, I have a more dreadful Apprehension than I ever heretofore have had of lighting on bad Wine. Note and observe that this doth argue and portend I know not what of the West and Occident of my time, and signifieth that the South and Meridian of mine Age is past. But what then? My Gentle Companion, that doth but betoken that I will hereafter drink so much the more. That is not, the Devil hale it, the thing that I fear; nor is it there where my Shoe pinches. The thing that I doubt most, and have greatest reason to dread and suspect, is, that through some long absence of our King Pantagruel (to whom I must needs bear Company, should he go to all the Devils of Barathrum) my future Wife shall make me a Cuckold. This is, in truth, the long and the short on 't: For I am by all those whom I have spoke to menac'd and threatned with a Horned Fortune; and all of them affirm, it is the Lot to which from Heaven I am predestinated. Every one (answered Friar Jhon) that would be a Cuckold, is not one: If it be thy Fate to be hereafter of the number of that Horned Cattle, then may I conclude with an Ergo, thy Wife will be beautiful, and Ergo, thou wilt be kindly used by her: Likewise with this Ergo thou shalt be blessed with the fruition of many Friends and Well-willers: And finally with this other Ergo thou shalt be saved, and have a place in Paradise. These are Monachal Topicks and Maxims of the Cloister: Thou mayst take more liberty to sin: Thou shalt be more at ease than ever: There will be never the less left for thee, nothing diminished, but thy Goods shall increase notably; And if so be it was preordinated for thee, wouldst thou be so impious as not to acquiesce in thy Destiny? Speak thou jaded Cod,

Faded C.	Fleeted C.	Cut off C.
Mouldy C.	Cloyed C.	Beveraged C.
Musty C.	Squeezed C.	Scarified C.
Paultery C.	Resty C.	Dasht C.
Senseless C.	Pounded C.	Slasht C.
Foundred C.	Loose C.	Infeebled C.
Distempred C.	Coldish C.	Whore-hunting C.

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Berayed C.
Inveigled C.
Dangling C.
Stupid C.
Seedless C.
Soaked C.
Lowting C.
Discouraged C.
Surfeited C.
Peevish C.
Translated C.
Forlorn C.
Unsavoury C.
Worm-eaten C.
Overtoiled C.
Miserable C.
Steeped C.
Kneaded with cold Water C.
Appealant C.
Swagging C.
Withered C.
Broken reined C.
Defective C.
Crestfallen C.
Felled C.
Wrangling C.
Gangreened C.
Crustrisen C.
Ragged C.
Quelled C.
Bragadochio C.
Beggarly C.
Trepanned C.
Bedusked C.
Emasculated C.
Corked C.
Transparent C.
Vile C.
Antidated C.
Chopped C.
Pinked C.
Cup-glassified C.
Fruitless C.
Riven C.
Pursie C.
Fusty C.
Jadish C.
Fistulous C.
Languishing C.
Maleficiated C.
Peckled C.
Churned C.
Filiped C.
Singlefied C.
Begrimed C.
Wrinkled C.
Fainted C.
Extenuated C.
Grim C.
Wasted C.
Inflamed C.
Unhinged C.
Scurfie C.
Stradling C.
Putrefied C.
Maimed C.
Overlechered C.
Druggely C.
Mitified C.
Goat-ridden C.
Weakned C.
Asse-ridden C.
Puff-pasted C.
St. Anthonified C.
Untriped C.
Blasted C.
Rangling tasted C.
Rooted out C.
Costive C.
Hailed on C.
Cuffed C.
Buffeted C.
Whirreted C.
Robbed C.
Neglected C.
Lame C.
Confused C.
Unsavoury C.
Overthrown C.
Boulted C.
Trod under C.
Desolate C.
Declining C.
Stinching C.
Sorrowful C.
Murthered C.
Matachin-like C.
Besotted C.
Customerless C.
Minced C.
Exulcerated C.
Deteriorated C.
Chil C.
Scrupulous C.
Crazed C.
Tasteless C.
Hacked C.
Flaggy C.
Scrubby C.
Drained C.
Haled C.
Lolling C.
Drenched C.
Burst C.
Stirred up C.
Mitred C.
Pedling furnished C.
Rusty C.
Exhausted C.
Perplexed C.
Unhelved C.
Fizled C.
Leprous C.
Bruised C.
Spadonick C.
Boughty C.
Mealy C.
Corrected C.
Slit C.
Skittish C.
Spungy C.
Botched C.
Dejected C.
Jagged C.
Pining C.
Deformed C.
Mischieved C.
Cobled C.
Imbased C.
Ransacked C.
Despised C.
Mangy C.
Abased C.
Supine C.
Mended C.
Dismayed C.
Harsh C.
Beaten C.
Barred C.
Abandoned C.
Confounded C.
Lowtish C.

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Hectick C.
Worn out C.
Ill-favoured C.
Duncified C.
Macerated C.
Paralytick C.
Degraded C.
Benummed C.
Bat-like C.
Fart-shotten C.
Sun-burnt C.
Pacified C.
Blunted C.
Belammed C.
Fabricitant C.
Perused C.
Emasculated C.
Roughly handled C.
Examined C.
Crakt C.
Waiward C.
Hagled C.
Gleaning C.
Ill-favoured C.
Pulled C.
Drooping C.
Faint C.
Parched C.
Paultry C.
Cankred C.
Void C.
Vexed C.
Bestunk C.
Crooked C.
Brabling C.
Rotten C.
Anxious C.
Clouted C.
Tired C.
Proud C.
Fractured C.
Melancholy C.
Coxcombly C.
Base C.
Bleaked C.
Detested C.
Diaphanous C.
Unworthy C.
Checked C.
Mangled C.
Flapping C.
Patched C.
Stupified C.
Annihilated C.
Spent C.
Foiled C.
Aguish C.
Disfigured C.
Disabled C.
Forcedless C.
Censured C.
Cut C.
Rifled C.
Undone C.
Turned over C.
Harried C.
Flawed C.
Froward C.
Ugly C.
Drawn C.
Riven C.
Distasteful C.
Hanging C.
Broken C.
Limber C.
Effeminate C.
Kindled C.
Evacuated C.
Grieved C.
Carking C.
Disorderly C.
Empty C.
Disquieted C.
Besysted C.
Confounded C.
Hooked C.
Diverous C.
Wearied C.
Sad C.
Cross C.
Vain-glorious C.
Poor C.
Brown C.
Shrunk-in C.
Abhorred C.
Troubled C.
Scornful C.
Dishonest C.
Reproved C.
Cocketed C.
Filthy C.
Shred C.
Born down C.
Sparred C.
Abashed C.
Unseasonable C.
Oppress C.
Grated C.
Falling away C.
Smalcut C.
Disordered C.
Lattised C.
Ruined C.
Exasperated C.
Rejected C.
Chawned C.
Short-winded C.
Branchless C.
Chapped C.
Failing C.
Deficient C.
Lean C.
Consumed C.
Used C.
Puzled C.
Allayed C.
Spoiled C.
Clagged C.
Palsey-strucken C.
Amazed C.
Bedunsed C.
Extirpated C.
Banged C.
Stripped C.
Hoary C.
Winnowed C.
Decayed C.
Disastrous C.
Unhandsom C.
Stummed C.
Barren C.
Wretched C.
Feeble C.
Cast down C.
Stopped C.
Kept under C.
Stubborn C.
Ground C.
Retchless C.
Weather-beaten C.
Flayed C.
Bauld C.
Tossed C.

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Cleft C.
Meagre C.
Dumpified C.
Suppreſt C.
Hagged C.
Jawped C.
Havocked C.
Aſtoniſhed C.
Dulled C.
Slow C.
Plucked up C.
Conſtipated C.
Blown C.
Blockify'd C.
Pommeled C.
All-to-be mawl'd C.
Fallen away C.
Unlucky C.
Steril C.
Beſhitten C.
Appeaſed C.
Caitive C.
Woful C.
Unſeemly C.
Heavy C.
Weak C.
Proſtrated C.
Uncomely C.
Naughty C.
Laid flat C.
Suffocated C.
Held down C.
Barked C.
Hairleſs C.
Spotted C.
Crumpled C.
Flamping C.
Hooded C.
Wormy C.
Beſysted C.
Faulty C.
Bemealed C.
Mortified C.
Scurvy C.
Beſcabbed C.
Torn C.
Subdued C.
Sneaking C.
Bare C.
Swart C.
Smutched C.
Raiſed up C.
Chopped C.
Flirted C.
Blained C.
Blotted C.
Sunk in C.
Gaſtly C.
Unpointed C.
Beblistered C.
Wizened C.
Begger-plated C.
Douf C.
Clarty C.
Lumpiſh C.
Abject C.
Side C.
Choaked up C.
Backward C.
Prolix C.
Adamitical C.
Frumpled C.
Stale C.
Corrupted C.
Beflowred C.
Amated C.
Blackiſh C.
Underlaid C.
Loathing C.
Ill-filled C.
Bobbed C.
Mated C.
Tawny C.
Whealed C.
Beſmeared C.
Hollow C.
Pantleſs C.
Guizened C.
Demiſs C.
Refractory C.
Renſie C.
Frowning C.
Limping C.
Revealed C.
Rammiſh C.
Gaunt C.
Beſkimmered C.
Scraggy C.
Lank C.
Swaſhring C.
Moyling C.
Swinking C.
Harried C.
Tugged C.
Towed C.
Miſused C.

Balockatſo to the Devil, my dear Friend Panurge, ſeeing it is ſo decreed by the Gods, wouldſt thou invert the courſe of the Planets, and make them retrograde? Wouldſt thou diſorder all the Cœleſtial Spheres? Blame the Intelligencies, blunt the Spindles, joynt the Wherves, ſlander the Spinning Quills, reproach the Bobbins, revile the Clew-bottoms, and finally ravel and untwiſt all the threads of both the warp and the waft of the weer'd Siſter Parques? What a Pox to thy Bones doſt thou mean, ſtony Cod? Thou wouldſt if thou couldſt, a great deal worſe than the Gyants of old intended to have done. Come hither, Billicullion; whither wouldſt thou be jealous without cauſe, or be a Cuckold and know nothing of it? Neither the one nor the other (quoth Panurge) would I chooſe to be; But if I get an inkling of the matter, I will provide well enough, or there ſhall not be one ſtick of Wood within five hundred Leagues about me, whereof to make a Cudgel. In good Faith (Fryar Jhon) I ſpeak now ſeriouſly unto thee, I think it will be my beſt not to marry: Hearken to what the Bells do tell me, now that we are nearer to them: Do not

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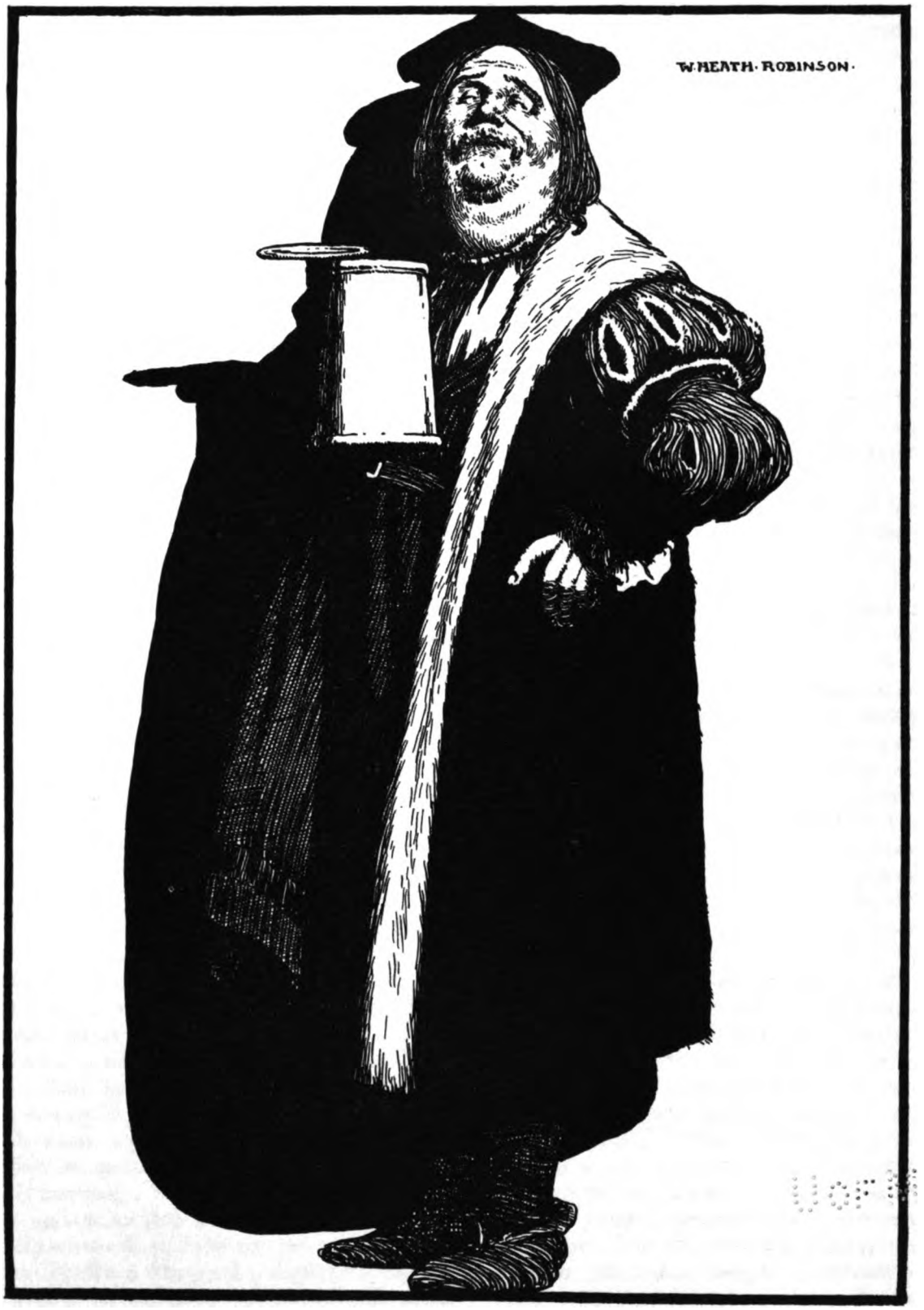

HANS CARVEL

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Marry, Marry not, not, not, not, not; Marry, Marry not, not, not, not, not: If thou Marry, thou wilt miscarry, carry, carry, thou'lt repent it, resent it, sent it: If thou Marry, thou a Cuckold, a Cou-cou-Cuckoe, Cou-cou-Cuckold thou shalt be. By the worthy Wrath of God, I begin to be angry; this Campanilian Oracle fretteth me to the Guts, a March-Hare was never in such a Chaff as I am. O how I am vexed! you Monks and Fryars of the Cowl-pated and Hood-poll'd Fraternity, have you no Remedy nor Salve against this Malady of Graffing Horns in Heads? Hath Nature so abandon'd Human-kind, and of her help left us so destitute, that married Men cannot know how to sail through the Seas of this mortal Life, and be safe from the Whirpools, Quicksands, Rocks and Banks that lie alongst the Coast of Cornwall.

I will (said Fryar Jhon) shew thee a Way, and teach thee an Expedient, by means whereof thy Wife shall never make thee a Cuckold without thy knowledge, and thine own consent. Do me the favour, I pray thee, (quoth Panurge) my pretty, soft, downy Cod; now tell it, Billy, tell it, I beseech thee. Take (quoth Fryar Jhon) Hans Carvel's Ring upon thy Finger, who was the King of Melinda's chief Jeweller; besides that, this Hans Carvel had the Reputation of being very skilful and expert in the Lapidary's Profession, he was a studious, learned, and ingenious Man, a Scientifick Person, full of Knowledge, a great Philosopher, of a sound Judgment, of a prime Wit, good Sense, clear spirited, an honest Creature, Courteous, Charitable, Giver of Alms, and of a Jovial Humour, a Boon Companion, and a Merry Blade, if ever there was any in the World: He was somewhat Gorbellied, had a little Shake in his Head, and in effect unwieldy of his Body: in his Old Age he took to Wife the Bailiff of Concordat's Daughter, a young, fair, jolly, gallant, spruce, frisk, brisk, neat, feat, smirk, smug, compt, quaint, gay, fine, trixy, trim, decent, proper, graceful, handsom, beautiful, comly; and kind, a little too much to her Neighbours and Acquaintance.

Hereupon it fell out, after the expiring of a scantling of Weeks, that Master Carvel became as jealous as a Tygar, and entred into a very profound Suspicion that his new-marry'd Gixy did keep a Buttock-stirring with others: To prevent which inconveniency, he did tell her many tragical Stories of the total Ruine of several Kingdoms by Adultery; did read unto her the Legend of Chast Wives; then made some Lectures to her in the praise of the choice Virtue of Pudicity, and did present her with a Book in Commendation of Conjugal Fidelity, wherein the Wickedness of all Licentious Women was odiously detested; and withal, he gave her a Chain enrich'd with pure Oriental Saphires. Notwithstanding all this, he found her always more and more enclin'd to the reception of her Neighbour Cope-Mates, that day by day his Jealousy encreased; in sequel whereof, one night as he was lying by her, whilst in his Sleep the rambling Fancies of the lecherous Deportments of his Wife, did take up the Celluls of his Brain, he dream'd that he encountred with the Devil, to whom he had discovered to the full the buzzing of his Head, and suspicion that his Wife did tread her Shooe awry; the Devil, he thought, in this perplexity, did, for his comfort, give him a Ring, and therewithal did kindly put it on his Middle-finger, saying, Hans Carvel, I give thee this Ring; whilst thou carriest it upon that Finger, thy Wife shall never carnally be known by any other than thy self, without thy special knowledge and consent. Grammercy (quoth Hans Carvel) my Lord Devil; I renounce Mahomet, if ever it shall come off my Finger. The Devil vanished, as is his custom; and then Hans Carvel, full of Joy, awaking, found that his Middle-finger was as far as it could reach within the What-d'ye-call-it of his Wife. I did forget to tell thee, how his Wife, as soon as she had felt the Finger there, said, in recoiling her Buttocks, Off, yes, nay, tut, pish, tush, aye, Lord, that is not the Thing which should be put up in that Place. With

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this, Hans Carvel thought that some pilfering Fellow was about to take the Ring from him. Is not this an infallible and sovereign Antidote? Therefore, if thou wilt believe me, in imitation of this Example, never fail to have continually the Ring of thy Wife's Commodity upon thy Finger. When that was said, their Discourse and their Way ended.

CHAPTER. XXIX

How Pantagruel Convocated together a Theologian, Physician, Lawyer, and Philosopher, for extricating Panurge out of the Perplexity wherein he was

NO sooner were they come into the Royal Palace, but they, to the full, made Report unto Pantagruel of the Success of their Expedition; they shew him the Response of Raminagrobis. When Pantagruel had read it over and over again, the oftner he perused it, being the better pleased therewith; he said, in addressing his Speech to Panurge, I have not as yet seen any Answer framed to your Demand, which affordeth me more Contentment: For in this his succinct Copy of Verses, he summarily, and briefly, yet fully enough expresseth, how he would have us to understand, that every one in the Project and Enterprise of Marriage, ought to be his own Carver, sole Arbitrator of his proper Thoughts, and from himself alone take counsel in the main and peremptory closure of what his Determination should be, in either his assent to, or dissent from it. Such always hath been my opinion to you; and when at first you spoke thereof to me, I truly told you this very same thing: but tacitly you scorned my Advice, and would not harbour it within your mind. I know for certain, and therefore may I with the greater confidence utter my conception of it, that Philauty, or Self-love, is that which blinds your judgment, and deceiveth you.

Let us do otherwise, and that is this: Whatever we are, or have, consisteth in three things; the Soul, the Body, and the Goods: Now for the preservation of these three, there are three sorts of learned Men ordained, each respectively to have care of that one which is recommended to his charge. Theologues are appointed for the soul, Physicians for the Welfare of the Body, and Lawyers for the Safety of our Goods: Hence it is, that it is my Resolution to have on Sunday next with me at Dinner, a Divine, a Physician, and a Lawyer, that with those three assembled thus together, we may in every Point and Particle confer at large of your Perplexity. By St. Picot (answer'd Panurge) we never shall do any good that way: I see it already, and you see your self, how the World is vilely abused, as when with a Fox-tail one claps another's Breech, to cajole him. We give our Souls to keep to the Theologues, who for the greater part are Hereticks: Our Bodies we commit to the Physicians, who never themselves take any Physick: And then we intrust our Goods to Lawyers, who never go to Law against one another. You speak like a Courtier, (quoth Pantagruel) but the first Point of your Assertion is to be denied: For we daily see how good Theologues make it their chief Business, their whole and sole Employment, by their Deeds, their Words, and Writings, to extirpate Errors and Heresies out of the Hearts of Men; and in their stead profoundly plant the true and lively Faith. The second Point you spoke of I commend: For whereas the Professors of the Art of Medicine give so good Order to the Prophylactick, or Conservative part of their Faculty, in what concerneth their proper Healths, that they stand in no need of making use of the other Branch, which is the Curative, or Therapeutick, by Medicaments.

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As for the third, I grant it to be true: For learned Advocates and Counsellors at Law are so much taken up with the Affairs of others in their Consultations, Pleadings, and such like Patrocinations of those who are their Clients, that they have no leisure to attend any Controversies of their own. Therefore, on the next ensuing Sunday, let the Divine be our godly Father Hippothadee, the Physician our honest Master Rondibilis, and the Legist our good Friend Bridlegoose: Nor will it be (to my thinking) amiss, that we enter into the Pythagorick Field, and chuse for an Assistant to the three aforenamed Doctors, our ancient faithful Acquaintance, the Philosopher Trouillogan; especially seeing a perfect Philosopher, such as is Trouillogan, is able positively to resolve all whatsoever Doubts you can propose. Carpalin, have you a care to have them here all four on Sunday next at Dinner, without fail.

I believe (quoth Epistemon) that throughout the whole Country, in all the Corners thereof, you could not have pitch'd upon such other four; which I speak not so much in regard of the most excellent Qualifications and Accomplishments wherewith all of them are endowed, for the respective Discharge and Management of each his own Vocation and Calling, (wherein, without all doubt or controversy, they are the Paragons of the Land, and surpass all others) as for that Rondibilis is married now, who before was not: Hippothadee was not before, nor is yet: Bridlegoose was married once, but is not now: And Trouillogan is married now, who wedded was to another Wife before. Sir, if it may stand with your good liking, I will ease Carpalin of some parcel of his labour, and invite Bridlegoose my self, with whom I of a long time have had a very intimate familiarity, and unto whom I am to speak on the behalf of a pretty hopeful Youth, who now studieth at Tholouse, under the most learned, virtuous Doctor Boissonnet. Do what you deem most expedient, (quoth Pantagruel) and tell me, if my Recommendation can in any thing be steadable for the promoval of the good of that Youth, or otherwise serve for the bettering of the Dignity and Office of the worthy Boissonnet, whom I do so love and respect, for one of the ablest and most sufficient in his way, that any-where are extant. Sir, I will use therein my best Endeavours, and heartily bestir my self about it.

CHAPTER XXX

How the Theologue, Hippothadee, giveth Counsel to Panurge in the Matter ana Business of his Nuptial Enterprize

THE Dinner on the subsequent Sunday was no sooner made ready, than that the aforenamed invited Guests gave thereto their Appearance, all of them; Bridlegoose only excepted, who was the Deputy-Governor of the Fonsbeton. At the ushering in of the Second Service, Panurge making a low Reverence, spake thus: Gentlemen, the Question I am to propound unto you, shall be uttered in very few words; Should I marry, or no? If my Doubt herein be not resolved by you, I shall hold it altogether insolvable, as are the *Insolubilia de Aliaco;* for all of you are elected, chosen, and culled out from amongst others, every one in his own Condition and Quality, like so many picked Peas on a Carpet.

The Father Hippothadee, in obedience to the Bidding of Pantagruel, and with much Courtesy to the Company, answer'd exceeding modestly after this manner: My Friend, you are pleased to ask Counsel of us; but first you must consult with your self. Do you find any trouble or disquiet in your Body, by the importunate

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stings and pricklings of the Flesh? That I do (quoth Panurge) in a hugely strong and almost irresistable measure: Be not offended, I beseech you, good Father, at the freedom of my Expression. No truly, Friend, not I (quoth Hippothadee) there is no reason why I should be displeased therewith: But in this Carnal Strife and Debate of yours, have you obtained from God the Gift and special Grace of Continency? In good faith, not, (quoth Panurge.) My Counsel to you in that Case (my Friend) is, that you marry, (quoth Hippothadee) for you should rather chuse to marry once, than to burn still in Fires of Concupiscence. Then Panurge, with a jovial Heart and a loud Voice, cried out, That is spoke gallantly, without circumbilivaginating about and about, and never hit it in its centred Point. Grammercy, my good Father. In truth I am resolved now to marry, and without fail I shall do it quickly. I invite you to my Wedding: By the Body of a Hen, we shall make good Cheer, and be as merry as Crickets: You shall wear the Bridegroom's Colours; and if we eat a Goose, my Wife shall not rost for me. I will intreat you to lead up the first Dance of the Bride-Maids, if it may please you to do me so much Favour and Honour. There resteth yet a small Difficulty, a little Scruple, yea, even less than nothing, whereof I humbly crave your Resolution; Shall I be a Cuckold, Father, yea, or no? By no means (answer'd Hippothadee) will you be Cuckolded, if it please God. O the Lord help us now, (quoth Panurge) Whither are we driven to, good Folks? To the Conditionals, which, according to the Rules and Precepts of the Dialectick Faculty, admit of all Contradictions and Impossibilities. If my Transalpine Mule had Wings, my Transalpine Mule would fly. If it please God I shall not be a Cuckold, but I shall be a Cuckold if it please him. Good God, if this were a Condition which I knew how to prevent, my Hopes should be as high as ever, nor would I despair: But you here send me to God's Privy-Council, to the Closet of his little Pleasures. You, my French Countrymen, Which is the Way you take to go thither?

My honest Father, I believe it will be your best not to come to my Wedding: The Clutter and dingle-dangle Noise of Marriage Guests will but disturb you, and break the serious Fancies of your Brain. You love Repose, with Solitude and Silence; I really believe you will not come: And then you dance but indifferently, and would be out of Countenance at the first Entry. I will send you some good Things to your Chamber, together with the Bride's Favour, and there you may drink our Health, if it may stand with your good liking. My Friend, (quoth Hippothadee) take my Words in the Sense wherein I mean them, and do not mis-interpret me. When I tell you, if it please God, do I to you any wrong therein? Is it an ill expression? Is it a Blaspheming Clause or Reserve any way scandalous unto the World? Do not we thereby honour the Lord God Almighty, Creator, Protector and Conserver of all things? Is not that a mean, whereby we do acknowledge him to be the sole Giver of all whatsoever is good? Do not we in that manifest our Faith, that we believe all things to depend upon his infinite and incomprehensible Bounty? and that without Him nothing can be produced, nor after its Production be of any value, force, or power, without the concurring aid and favour of his assisting Grace? Is it not a canonical and authentick Exception, worthy to be premised to all our Undertakings? Is it not expedient, that what we propose unto our selves, be still referred to what shall be disposed of by the Sacred Will of God, unto which all things must acquiesce in the Heavens, as well as on the Earth? Is not that verily a sanctifying of his holy Name? My Friend, you shall not be a Cuckold, if it please God; nor shall we need to despair of the knowledge of his good Will and Pleasure herein, as if it were such an abstruse and mysteriously hidden Secret, that, for the clear understanding thereof, it were necessary to consult

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with those of his Celestial Privy-Council, or expresly make a voyage unto the Empirean Chamber, where Order is given for the effectuating of his most holy Pleasures.

The Great God hath done us this good, that he hath declared and revealed them to us openly and plainly, and described them in the Holy Bible: There you will find that you shall never be a Cuckold, that is to say, your Wife shall never be a Strumpet, if you make choice of one of a commendable Extraction, descended of honest Parents, and instructed in all Piety and Virtue: Such a one as hath not at any time haunted or frequented the Company or Conversation of those that are of corrupt and depraved Manners; one loving and fearing God, who taketh a singular delight in drawing near to him by Faith, and the cordial observing of his Sacred Commandments: And finally, one who standing in awe of the Divine Majesty, of the Most High, will be loth to offend Him, and lose the favourable Kindness of his Grace, through any defect of Faith, or transgression against the Ordinances of his Holy Law, wherein Adultery is most rigorously forbidden, and a close adherence to her Husband alone most strictly and severely enjoin'd: yea, in such sort, that she is to cherish, serve and love him above any thing, next to God, that meriteth to be beloved. In the interim, for the better schooling of her in these Instructions, and that the wholsom Doctrin of a Matrimonial Duty may take the deeper root in her Mind, you must needs carry your self so on your part, and your behaviour is to be such, that you are to go before her in a good Example, by entertaining her unfeignedly with a Conjugal Amity, by continually approving your self in all your Words and Actions a faithful and discreet Husband; and by living not only at home, and privately with your own Household and Family, but in the face also of all Men, and open view of the World, devotely, virtuously and chastly, as you would have her on her side to deport and demean her self towards you, as becomes a godly, loyal, and respectful Wife, who maketh conscience to keep inviolably the Tie of a Matrimonial Oath.

For as that Looking-glass is not the best, which is most deck'd with Gold and Precious-stones, but that which representeth to the Eye the liveliest Shapes of Objects set before it; even so that Wife should not be most esteemed who richest is, and of the noblest Race, but she who fearing God, conforms her self nearest unto the Humour of her Husband.

Consider how the Moon doth not borrow her Light from Jupiter, Mars, Mercury, or any other of the Planets, nor yet from any of those Splendid Stars which are set in the spangled Firmament; but from her Husband only, the bright Sun, which she receiveth from him more or less, according to the manner of his Aspect, and variously bestowed Eradiations. Just so should you be a Pattern to your Wife in Virtue, goodly Zeal, and true Devotion; that by your Radiance in darting on her the Aspect of an Exemplary Goodness, she, in your imitation, may outshine the Luminaries of all other Women. To this effect, you daily must implore God's Grace to the protection of you both. You would have me then (quoth Panurge, twisting the Whiskers of his Beard on either side with the Thumb and Fore-Finger of his Left-Hand) to espouse and take to Wife the prudent and frugal Woman described by Solomon: Without all doubt she is dead, and truly, to my best remembrance, I never saw her; the Lord forgive me. Nevertheless, I thank you, Father; Eat this slice of Marchpane, it will help your Digestion; then shall you be presented with a Cup of Claret Hypocras, which is right healthful and stomached. Let us proceed.

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CHAPTER XXXI

How the Physician Rondibilis counselleth Panurge

PANURGE, continuing his Discourse, said, The first word which was spoken by him who guelded the Lubbardly quaffing Monks of Saussiniac, after that he had unstoned Fryar Corcil, was this, To the rest. In like manner, I say, To the rest. Therefore I beseech you, my good Master Rondibilis, should I marry or not? By the raking pace of my Mule, quoth Rondibilis, I know not what Answer to make to this Problem of yours.

You say that you feel in you the pricking Stings of Sensuality, by which you are stirred up to Venery. I find in our Faculty of Medicine, and we have founded our Opinion therein upon the deliberate Resolution and final Decision of the ancient Platonicks, that Carnal Concupiscence is cooled and quelled five several ways.

First, By the means of Wine. I shall easily believe that, (quoth Friar Jhon) for when I am well whitled with the Juyce of the Grape, I care for nothing else so I may sleep. When I say (quoth Rondibilis) that Wine abateth Lust, my meaning is, Wine immoderately taken; for by Intemperancy proceeding from the excessive drinking of Strong Liquor, there is brought upon the Body of such a Swilldown Bouser a chilness in the Blood, a slackening in the Sinews, a Dissipation of the Generative Seed, a numbness and hebetation of the Senses, with a perversive wriness and Convulsion of the Muscles; all which are great Lets and Impediments to the Act of Generation. Hence it is that Bacchus, the God of Bibbers, Tiplers and Drunkards is most commonly painted Beardless, and clad in a Womans Habit, as a person altogether Effeminate, or like a libbed Eunuch. Wine nevertheless taken moderately worketh quite contrary Effects, as is implied by the old Proverb, which saith, That Venus takes cold when not accompanied with Ceres and Bacchus. This Opinion is of great Antiquity, as appeareth by the Testimony of Diodorus the Sicilian, and confirmed by Pausanias, and universally held amongst the Lampsacians, that Don Priapos was the Son of Bacchus and Venus.

Secondly, The Fervency of Lust is abated by certain Drugs, Plants, Herbs, and Roots, which make the Taker cold, maleficiated, unfit for, and unable to perform the

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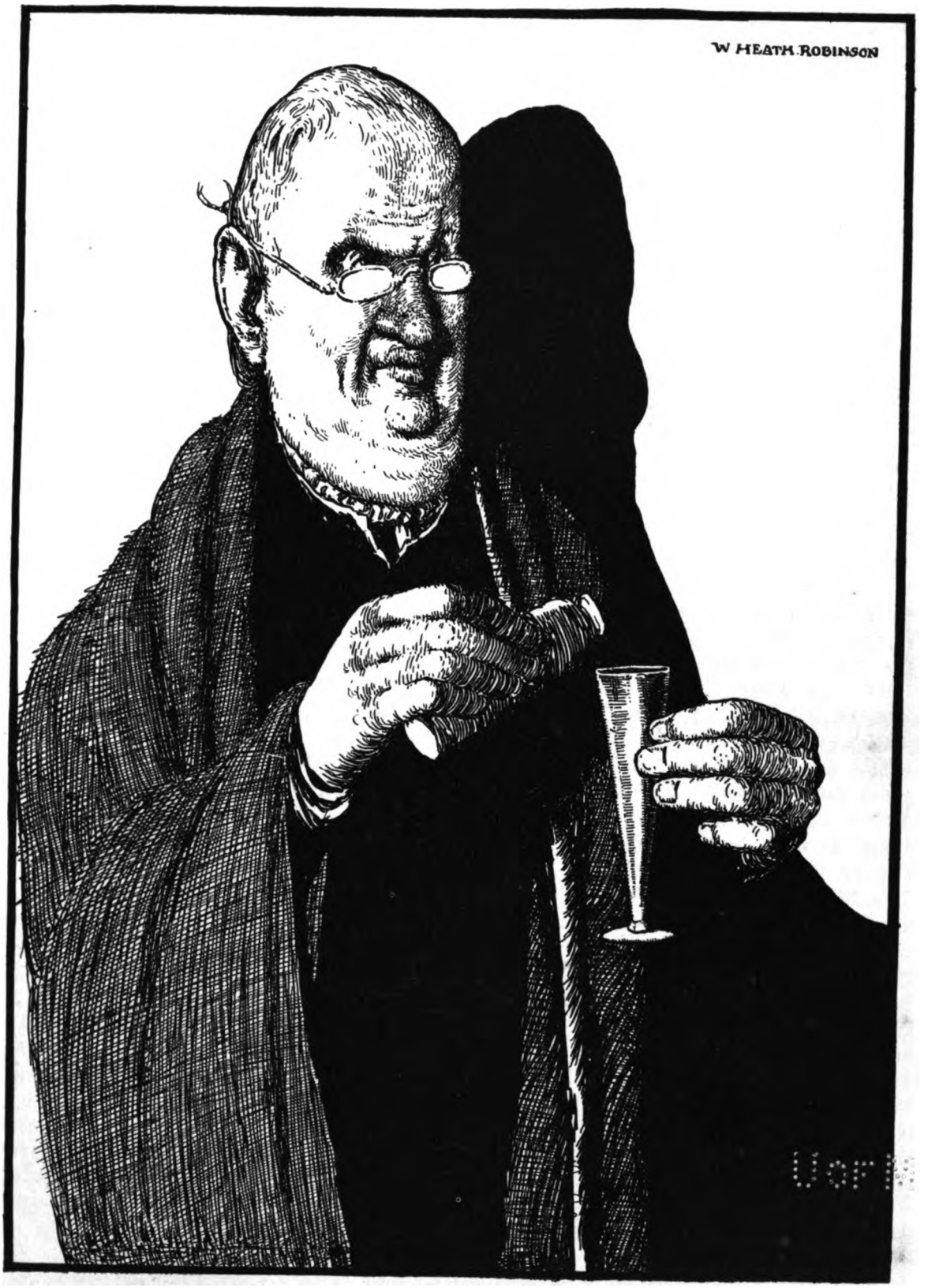

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Act of Generation; as hath been often experimented in the Water-Lilly, Heraclea, Agnus Castus, Willow-twigs, Hemp-stalks, Woodbind, Honey-suckle, Tamarisk, Chastree, Mandrake, Bennet, Kecbugloss, the Skin of a Hippopatam, and many other such, which by convenient Doses, proportion'd to the peccant Humour and Constitution of the Patient, being duly and seasonably received within the Body, what by their Elementary Virtues on the one side, and peculiar Properties on the other, do either benumb, mortifie and beclumpse with Cold the prolifick Semence; or scatter and disperse the Spirits, which ought to have gone along with, and conducted the Sperm to the places destinated and appointed for its Reception. Or lastly, Shut up, stop and obstruct the Ways, Passages and Conduits through which the Seed should have been expelled, evacuated and ejected. We have nevertheless of those Ingredients, which being of a contrary Operation, heat the Blood, bend the Nerves, unite the Spirits, quicken the Senses, strengthen the Muscles, and thereby rouze up, provoke, excite and inable a Man to the vigorous Accomplishment of the Feat of Amorous Dalliance. I have no need of those, (quoth Panurge) God be thanked, and you my good Master. Howsoever I pray you take no exception or offence at these my Words; for what I have said was not out of any ill will I did bear to you, the Lord he knows.

Thirdly, The Ardour of Letchery is very much subdued and mated by frequent Labour and continual Toiling: For by painful Exercises and laborious Working, so great a Dissolution is brought upon the whole Body, that the Blood which runneth alongst the Channels of the Veins thereof, for the Nourishment and Alimentation of each of its Members, hath neither time, leisure nor power to afford the Seminal Resudation or superfluity of the third Concoction, which Nature most carefully reserves for the conservation of the Individual, whose Preservation she more heedfully regardeth than the propagating of the Species, and the multiplication of Humane Kind. Whence it is, that Diana is said to be chast, because she is never idle, but always busied about her Hunting; for the same reason was a Camp, or Leaguer of old called *Castrum*, as if they would have said *Castum:* Because the Soldiers, Wrestlers, Runners, Throwers of the Bar, and other such-like Athletick Champions, as are usually seen in a Military Circumvallation, do uncessantly travel and turmoil, and are in a perpetual stir and agitation. To this purpose Hippocrates also writeth in his Book, *De Aere, Aqua, et locis:* That in his time there were People in Scythia as impotent as Eunuchs, in the discharge of a Venerian Exploit; because that without any cessation, pause, or respit, they were never from off Horseback, or otherways assiduously employed in some troublesom and molesting Drudgery.

On the other part, in opposition and repugnancy hereto, the Philosophers say, That Idleness is the Mother of Luxury: When it was asked Ovid, Why Egistus became an Adulterer? He made no other answer but this: Because he was idle. Who were able to rid the World of Loytring and Laziness, might easily frustrate and disappoint Cupid of all his Designs, Aims, Engines, and Devices, and so disable and appall him, that his Bow, Quiver, and Darts should from thenceforth be a meer needless Load and Burthen to him: For that it could not then lie in his power to strike, or wound any of either Sex, with all the Arms he had. He is not, I believe, so expert an Archer, as that he can hit the Cranes flying in the Air, or yet the young Stags, skipping through the Thickets, as the Parthians knew well how to do; that is to say, People moyling, sinking, and hurrying up and down, restless, and without repose. He must have those husht, still, quiet, lying at a stay, lither, and full of ease, whom he is able, though his Mother help him, to touch, much less to pierce with all his Arrows: In confirmation hereof, Theophrastus being asked on a time, What kind of Beast or Thing he judged a toyish, wanton Love to be? He made Answer, That

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it was a Passion of idle and sluggish Spirits. From which pretty Description of tickling Love-tricks that of Diogenes's hatching was not very discrepant, when he defined Leachery, Occupation of Folks destitute of all other Occupation.

For this cause the Syconian Engraver, Canachus, being desirous to give us to understand, that Sloath, Drouziness, Negligence, and Laziness were the prime Guardians and Governesses of Ribaldry, made the Statue of Venus (not standing, as other Stone-Cutters had used to do, but) sitting.

Fourthly, The tickling pricks of Incontinency are blunted by an eager Study; for from thence proceedeth an incredible resolution of the Spirits, that oftentimes there do not remain so many behind as may suffice to push and thrust forwards the Generative Resudation to the places thereto appropriated, and therewithal inflate the Cavernous Nerve; whose Office is to ejaculate the Moisture for the Propagation of Humane Progeny. Least you should think it is not so, be pleased but to contemplate a little the Form, Fashion, and Carriage of a Man exceeding earnestly set upon some Learned Meditation, and deeply plunged therein, and you shall see how all the Arteries of his Brains are stretched forth, and bent like the String of a Cross-bow, the more promptly, dexterously, and copiously to suppeditate, furnish, and supply him with store of Spirits, sufficient to replenish, and fill up the Ventricles, Seats, Tunnels, Mansions, Receptacles, and Celluls of the common Sense; of the Imagination, Apprehension, and Fancy; of the Ratiocination, Arguing, and Resolution; as likewise of the Memory, Recordation, and Remembrance; and with great alacrity, nimbleness, and agility to run, pass, and course from the one to the other, through those Pipes, Windings, and Conduits, which to skilful Anatomists are perceivable, at the end of the Wonderful Net, where all the Arteries close in a terminating Point: Which Arteries taking their rise and origine from the left Capful of the Heart, bring through several Circuits, Ambages, and Anfractuosities, the Vital, to subtilize and refine them to the Ætherial Purity of Animal Spirits. Nay, in such a studiously musing Person, you may espy so extravagant Raptures of one, as it were, out of himself, that all his Natural Faculties for that time will seem to be suspended from each their proper charge and office, and his exteriour Senses to be at a stand. In a word, you cannot otherways choose than think, that he is by an extraordinary Extasie quite transported out of what he was, or should be; and that Socrates did not speak improperly, when he said, That Philosophy was nothing else but a Meditation upon Death. This possibly is the reason, why Democritus deprived himself of the Sense of Seeing, prizing at a much lower rate the loss of his Sight, than the diminution of his Contemplations; which he frequently had found disturbed by the vagrant, flying-out strayings of his unsetled and roving Eyes. Therefore is it, that Pallas, the Goddess of Wisdom, Tutress, and Guardianess of such as are diligently studious, and painfully industrious, is, and hath been still accounted a Virgin. The Muses upon the same Consideration are esteemed perpetual Maids: And the Graces for the like reason, have been held to continue in a sempiternal Pudicity.

I remember to have read, that Cupid on a time being asked of his Mother Venus, why he did not assault and set upon the Muses, his Answer was, That he found them so fair, so sweet, so fine, so neat, so wise, so learned, so modest, so discreet, so courteous, so vertuous, and so continually busied and employed: One in the Speculation of the Stars; another in the Supputation of Numbers; the Third in the Dimension of Geometrical Quantities; the Fourth in the Composition of Heroick Poems; the Fifth in the jovial Interludes of a Comick Strain; the Sixth in the stately Gravity of a Tragick Vein; the Seventh in the Melodious Disposition of Musical Airs; the Eighth in the compleatest manner of Writing Histories, and Books on all sorts of Subjects; and the Ninth in the Mysteries, Secrets, and Curiosities of all Sciences,

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Faculties, Disciplines, and Arts whatsoever, whether Liberal or Mechanick; that approaching near unto them, he unbended his Bow, shut his Quiver, and extinguished his Torch, through meer shame and fear, that by mischance he might do them some hurt or prejudice: Which done, he thereafter put off the Fillet wherewith his Eyes were bound, to look them in the Face, and to hear their Melody and Poetick Odes. There took he the greatest pleasure in the World; that many times he was transported with their Beauty and pretty Behaviour, and charmed asleep by the Harmony: so far was he from assaulting them, or interrupting their Studies. Under this Article may be comprised, what Hippocrates wrote in the aforecited Treatise concerning the Scythians, as also that in a Book of his entituled, *Of Breeding and Production;* where he hath affirmed, all such men to be unfit for Generation, as have their Parotid Arteries cut; whose Situation is beside the Ears: For the reason given already, when I was speaking of the resolution of the Spirits, and of that Spiritual Blood, whereof the Arteries are the sole and proper Receptacles; and that likewise he doth maintain a large portion of the Parastatick Liquor, to issue and descend from the Brains and Backbone.

Fifthly, By the too frequent reiteration of the Act of Venery. There did I wait for you (quoth Panurge) and shall willingly apply it to my self, whilst any one that pleaseth may, for me, make use of any of the four preceding. That is the very same thing (quoth Fryar Jhon) which Father Scyllino, Prior of Saint Victor, at Marseilles, calleth by the Name of Maceration, and taming of the Flesh. I am of the same Opinion; and so was the Hermite of Saint Radegonde, a little above Chinon: For (quoth he) the Hermites of Thebaida can no more aptly or expediently macerate and bring down the Pride of their Bodies, daunt and mortifie their letcherous Sensuality, or depress and overcome the stubbornness and rebellion of the Flesh, than by duffling and fanferluching it Five and twenty, or Thirty times a day. I see Panurge, quoth Rondibilis, neatly featured, and proportioned in all the Members of his Body, of a good temperament in his Humors, well complexioned in his Spirits, of a competent Age, in an opportune Time, and of a reasonably forward Mind to be married: Truly, if he encounter with a Wife of the like Nature, Temperament, and Constitution, he may beget upon her Children worthy of some Transpontine Monarchy; and the sooner he marry, it will be the better for him, and the more conducible for his Profit, if he would see and have his Children in his own time well provided for. Sir, my worthy Master (quoth Panurge) I will do it, do not you doubt thereof; and that quickly enough, I warrant you. Nevertheless, whilst you were busied in the uttering of your Learned Discourse, this Flea which I have in mine Ear, hath tickled me more than ever. I retain you in the Number of my Festival Guests, and promise you, that we shall not want for Mirth and good Chear enough; yea, over and above the ordinary Rate. And, if it may please you, desire your Wife to come along with you, together with her She-Friends and Neighbours: That is to be understood, and there shall be fair Play.

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CHAPTER XXXII

How Rondibilis declareth Cuckoldry to be naturally one of the Appendances of Marriage

THERE remaineth as yet, quoth Panurge going on in his Discourse, one small scruple to be cleared: You have seen heretofore, I doubt not, in the Roman Standards, *S. P. Q. R.* Si, Peu, Que, Rien: Shall not I be a Cuckold? By the Haven of Safety, cried out Rondibilis, what is this you ask of me? If you shall be a Cuckold: My Noble Friend, I am married, and you are like to be so very speedily: Therefore be pleased from my Experiment in the matter, to write in your Brain, with a Steel-pen, this subsequent Ditton, There is no married Man who doth not run the hazard of being made a Cuckold. Cuckoldry naturally attendeth Marriage; the Shadow doth not more naturally follow the Body, than Cuckoldry ensueth after Marriage, to place fair Horns upon the Husband's Heads.

And when you shall happen to hear any Man pronounce these three words: He is married: If you then say he is, hath been, shall be, or may be a Cuckold, you will not be accounted an unskilful Artist in framing of true Consequences. Tripes and Bowels of all the Devils, (cryes Panurge) what do you tell me? My dear Friend (answer'd Rondibilis) as Hippocrates, on a time, was in the very nick of setting forwards from Lango to Polystilo, to visit the Philosopher Democritus, he wrote a familiar Letter to his Friend Dionoys, wherein he desired him, That he would, during the interval of his absence, carry his Wife to the House of her Father and Mother, who were an honourable Couple, and of good Repute; because I would not have her at my Home (said he) to make abode in Solitude: yet notwithstanding this her Residence beside her Parents, do not fail (quoth he) with a most heedful care and circumspection to pry into her ways, and to espy what Places she shall go to with her Mother, and who those be that shall repair unto her: Not (quoth he) that I do mistrust her Virtue, or that I seem to have any diffidence of her Pudicity, and chast Behaviour; for of that I have frequently had good and real Proofs: but I must freely tell you, She is a Woman; there lies the Suspicion.

My worthy Friend, the Nature of Women is set forth before our Eyes, and represented to us by the Moon, in divers other things, as well as in this, that they squat, sculk, constrain their own Inclinations, and with all the Cunning they can, dissemble and play the Hypocrite in the sight and presence of their Husbands; who come no sooner to be out of the way, but that forthwith they take their advantage, pass the time merrily, desist from all labour, frolick it, gad abroad, lay aside their counterfeit Garb, and openly declare and manifest the interiour of their Dispositions; even as the Moon, when she is in Conjunction with the Sun, is neither seen in the Heavens, nor on the Earth, but in her Opposition, when remotest from him, shineth in her greatest fulness, and wholly appeareth in her brightest splendour whilst it is Night: Thus Women are but Women.

When I say Womankind, I speak of a Sex so frail, so variable, so changeable, so fickle, inconstant, and imperfect, that, in my opinion, Nature, (under favour nevertheless of the prime Honour and Reverence which is due unto her) did in a manner mistake the Road which she had traced formerly, and stray exceedingly from that Excellence of Providential Judgment, by the which she had created and formed all

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other things, when she built, framed, and made up the Woman. And having thought upon it a hundred and five times, I know not what else to determin therein, save only that in the devising, hammering, forging and composing of the Woman, she hath had a much tenderer regard, and by a great deal more respectful heed to the delightful Consortship, and sociable Delectation of the Man, than to the Perfection and Accomplishment of the individual Womanishness, or Muliebrity. The divine Philosopher Plato was doubtful in what Rank of living Creatures to place and collocate them, whither amongst .the Rational Animals, by elevating them to an upper Seat in the Specifical Classis of Humanity; or with the Irrational, by degrading them to a lower Bench on the opposite side, of a Brutal Kind, and meer Bestiality: For Nature hath posited in a privy, secret, and intestine place of their Bodies, a sort of Member, (by some not impertinently termed an Animal) which is not to be found in Men. Therein sometimes are ingendred certain Humours so saltish, brackish, clammy, sharp, nipping, tearing, prickling, and most eagerly tickling, that by their stinging Acrimony, rending Nitrosity, figging Itch, wrigling Mordicancy, and smarting Salsitude (for the said Member is altogether sinewy, and of a most quick and lively feeling) their whole Body is shaken and ebrangled, their Senses totally ravished and transported, the Operations of their Judgment and Understanding utterly confounded, and all disordinate Passions and Perturbations of the Mind thoroughly and absolutely allowed, admitted, and approved of; yea, in such sort, that if Nature had not been so favourable unto them, as to have sprinkled their Forehead with a little Tincture of Bashfulness and Modesty, you should see them in a so frantick mood run mad after Letchery, and hye apace up and down with haste and Lust, in quest of, and to fix some Chamber-Standard in their Paphian Ground, that never did the Pretides, Mimallonides, nor Lyæan Thyads, deport themselves in the time of their Bacchanalian Festivals, more shamelesly, or with a so affronted and brazen-faced Impudency; because this terrible Animal is knit unto, and hath an union with all the chief and most principal Parts of the Body, as to Anatomists is evident. Let it not here be thought strange that I should call it an Animal, seeing therein I do no otherwise than follow and adhere to the Doctrin of the Academick and Peripatetick Philosophers. For if a proper Motion be a certain mark and infallible token of the Life and Animation of the Mover, (as Aristotle writeth) and that any such thing as moveth of it self ought to be held Animated, and of a Living Nature; then assuredly Plato with very good reason did give it the Denomination of an Animal; for that he perceived and observed in it the proper and self-stirring motions of Suffocation, Precipitation, Corrugation, and of Indignation, so extremely violent, that often-times by them is taken and removed from the Women all other Sense and Moving whatsoever, as if she were in a swooning Lipothymy, benumming Sincop, Epileptick, Apoplectick Palsey, and true resemblance of a pale-fac'd Death.

Furthermore, in the said Member there is a manifest discerning Faculty of Scents and Odours very perceptible to Women, who feel it fly from what is rank and unsavoury, and follow fragrant and Aromatick Smells. It is not unknown to me how Cl. Gallen striveth with might and main to prove, that these are not proper and particular Notions proceeding intrinsecally from the thing it self, but accidentally, and by chance. Nor hath it escaped my notice, how others of that Sect have laboured hardly, yea, to the utmost of their Abilities, to demonstrate that it is not a sensitive discerning or perception in it of the difference of Wafts and Smells, but meerly a various manner of Virtue and Efficacy, passing forth and flowing from the diversity of odoriferous Substances applied near unto it. Nevertheless, if you will studiously examine, and seriously ponder and weigh in Critolaus's Balance the strength of their Reasons and Arguments, you shall find that they, not only in this,

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but in several other Matters also of the like nature, have spoken at random, and rather out of an ambitious Envy to check and reprehend their Betters, than for any design to make enquiry into the solid Truth.

I will not launch my little Skif any further into the wide Ocean of this Dispute, only will I tell you, that the Praise and Commendation is not mean and slender, which is due to those honest and good Women, who living chastly and without blame, have had the power and virtue to curb, range, and subdue that unbridled, heady and wild Animal, to an obedient, submissive and obsequious yielding unto Reason. Therefore here will I make an end of my Discourse thereon, when I shall have told you, that the said Animal being once satiated (if it be possible that it can be contented or satisfied) by that Aliment, which Nature hath provided for it out of the Epididymal Store-house of Man, all its former and irregular and disorder'd Motions are at an end, laid and asswaged, all its vehement and unruly Longings lulled, pacified and quieted, and all the furious and raging Lusts, Appetites and Desires thereof appeased, suppressed, calmed and exstinguished. For this cause, let it seem nothing strange unto you, if we be in a perpetual danger of being Cuckolds; that is to say, such of us as have not wherewithal fully to satisfie the Appetite and Expectation of that voracious Animal. Ods fish! (quoth Panurge) have you no preventive Cure in all your Medicinal Art for hindring one's Head to be Horny-graffed at home, whilst his Feet are plodding abroad? Yes that I have, my gallant Friend, (answer'd Rondibilis) and that which is a sovereign Remedy, whereof I frequently make use my self; and that you may the better relish, it is set down and written in the Book of a most famous Author, whose Renown is of a standing of two thousand Years, hearken and take good heed. You are (quoth Panurge) by Cocks-hobby, a right honest Man, and I love you with all my heart: Eat a little of this Quince-Pye, it is very proper and convenient for the shutting up of the Orifice of the Ventricle of the Stomach; because of a kind of astringent Stypticity which is in that sort of Fruit, and is helpful to the first Concoction. But what? I think I speak Latin before Clerks. Stay, fill, I give you somewhat to drink out of this Nestorian Goblet. Will you have another Draught of White Hippocras? Be not afraid of the Squinzy, No: There is neither Squinant, Ginger, nor Grains in it; only a little Choice Cinnamon, and some of the best refined Sugar, with the delicious White-wine of the Growth of that Vine, which was set in the Slips of the great Sorbaple, above the Walnut-tree.

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CHAPTER XXXIII

Rondibilis the Physician's Cure of Cuckoldry

AT that time (quoth Rondibilis) when Jupiter took a View of the State of his Olympick House and Family, and that he had made the Calendar of all the Gods and Goddesses, appointing unto the Festival of every one of them its proper Day and Season, establishing certain fixed Places and Stations for the pronouncing of Oracles, and relief of travelling Pilgrims, and ordaining Victims, Immolations and Sacrifices suitable and correspondent to the Dignity and Nature of the worshipped and adored Deity. Did not he do (asked Panurge) therein, as Tintouille the Bishop of Auxerre is said once to have done? This Noble Prelate loved entirely the pure Liquor of the Grape, as every honest and judicious Man doth; therefore was it that he had an especial care and regard to the Bud of the Vine-tree, as to the Great-Grand-father of Bacchus. But so it is, that for sundry Years together he saw a most pitiful Havock, Desolation and Destruction made amongst the Sprouts, Shootings, Buds, Blossoms and Sciens of the Vines, by hoary Frosts, Dank-fogs, hot Mists, unseasonable Colds, chill Blasts, thick Hail, and other calamitous Chances of foul Weather happening, as he thought, by the dismal Inauspiciousness of the Holidays of St. George, St. Mary, St. Paul, St. Eutrope, Holy Rood, the Ascension, and other Festivals, in that time when the Sun passeth under the Sign of Taurus; and thereupon harboured in his Mind this Opinion, That the aforenamed Saints were Saint Hail-flingers, Saint Frost-senders, Saint Fog-mongers, and Saint Spoilers of the Vine-buds; for which cause he went about to have transmitted their Feasts from the Spring to the Winter, to be celebrated between Christmas and Epiphany, (so the Mother of the three Kings call'd it) allowing them with all honour and reverence the liberty then to freeze, hail and rain as much as they would; for that he knew that at such a time Frost was rather profitable than hurtful to the Vine-buds, and in their steads to have placed the Festivals of St. Christopher, St. John the Baptist, St. Magdalene, St. Anne, St. Domingo, and St. Lawrence; yea, and to have gone so far as to collocate and transpose the middle of August, in and to the beginning of May; because, during the whole space of their Solemnity, there was so little danger of hoary Frosts and cold Mists, that no Artificers are then held in greater request, than the Afforder of Refrigerating Inventions, Makers of Junkets, fit Disposers of cooling Shades, Composers of green Arbours, and Refreshers of Wine.

Jupiter (said Rondibilis) forgot the poor Devil Cuckoldry, who was then in the Court of Paris, very eagerly solliciting a pedling Suit at Law for one of his Vassals and Tenants; within some few days thereafter, (I have forgot how many) when he got full notice of the Trick, which in his absence was done unto him, he instantly desisted from prosecuting Legal Processes, in the behalf of others, full of sollicitude to pursue after his own Business, lest he should be fore-closed: And thereupon he appeared personally at the Tribunal of the great Jupiter, displayed before him the importance of his preceding Merits, together with the acceptable Services, which, in obedience to his Commands, he had formerly performed; and therefore, in all humility, begged of him, that he would be pleased not to leave him alone amongst all the sacred Potentates, destitute and void of Honour, Reverence, Sacrifices, and Festival Ceremonies. To this Petition, Jupiter's Answer was excusatory, That all the Places and

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Offices of his House were bestowed. Nevertheless, so importuned was he by the continual Supplications of Monsieur Cuckoldry, that he, in fine, placed him in the Rank, List, Roll, Rubrick and Catalogue; and appointed Honours, Sacrifices, and Festival Rites to be observed on Earth in great Devotion, and tendred to him with Solemnity.

The Feast, because there was no void, empty, nor vacant Place in all the Calendar, was to be celebrated jointly with, and on the same Day that had been consecrated to the Goddess Jealousy: His Power and Dominion should be over Married Folks, especially such as had handsom Wives: His Sacrifices were to be, Suspicion, Diffidence, Mistrust, a lowring, powting Sullenness, Watchings, Wardings, Researchings, Plyings, Explorations, together with the Waylayings, Ambushes, narrow Observations, and malicious Doggings of the Husband's Scouts and Espials of the most privy Actions of their Wives. Herewithal every married Man was expresly and rigorously commanded to reverence, honour and worship him; to celebrate and solemnize his Festival with twice more respect than that of another Saint or Deity, and to immolate unto him, with all sincerity and alacrity of Heart, the above-mention'd Sacrifices, and Oblations, under pain of severe Censures, Threatnings, and Comminations of these subsequent Fines, Mulcts, Amerciaments, Penalties and Punishments to be inflicted on the Delinquents; that Monsieur Cuckoldry should never be favourable nor propitious to them; that he should never help, aid, supply, succour, nor grant them any subventitious Furtherance, auxiliary Suffrage, or adminiculary Assistance; that he should never hold in any Reckoning, Account, or Estimation; that he should never daign to enter within their Houses, neither at the Doors, Windows, nor any other Place thereof; that he should never haunt nor frequent their Companies or Conversations; how frequently soever they should invocate him, and call upon his Name; and that not only he should leave and abandon them to rot alone with their Wives in a sempiternal Solitariness, without the benefit of the Diversion of any Copesmate or Corrival at all; but should withal shun and eschew them, fly from them, and eternally forsake and reject them as impious Hereticks and sacrilegious Persons, according to the accustomed manner of other Gods, towards such as are too slack in offering up the Duties and Reverences which ought to be performed respectively to their Divinities: As is evidently apparent in Bacchus towards negligent Vine-dressers; in Ceres against idle Flow-men and Tillers of the Ground; in Pomona to unworthy Fruiterers and Coster-mongers; in Neptune towards dissolute Mariners and Sea-faring Men; in Vulcan towards loytering Smiths and Forge-men; and so throughout the rest.

Now, on the contrary, this infallible Promise was added, that unto all those who should make a Holy Day of the above-recited Festival, and cease from all manner of worldly Work and Negotiation, lay aside all their own most important Occasions, and to be so wretchless, heedless, and careless of what might concern the management of their proper Affairs, as to mind nothing else but a suspicious espying and prying into the secret Deportments of their Wives, and how to koop, shut up, hold at under, and deal cruelly and austeerly with them, by all the Harshness and Hardships that an implacable, and every way inexorable Jealousie can devise and suggest, conform to the sacred Ordinances of the afore-mentioned Sacrifices and Oblations, he should be continually favourable to them, should love them, sociably converse with them, should be Day and Night in their Houses, and never leave them destitute of his Presence. Now I have said, and you have heard my Cure.

Ha, ha, ha, (quoth Carpalin laughing) this is a Remedy yet more apt and proper than Hans Carvel's Ring: The Devil take me if I do not believe it. The Humour, Inclination and Nature of Women is like the Thunder, whose force in its Bolt, or

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otherways, burneth, bruiseth, and breaketh only hard, massive and resisting Objects, without staying or stopping at soft, empty and yielding matters: For it pasheth into pieces the Steel Sword, without doing any hurt to the Velvet Scabbard which insheatheth it: It rusheth also, and consumeth the Bones, without wounding or endammaging the Flesh, wherewith they are vailed and covered: Just so it is, that Women for the greater part never bend the Contention, Subtilty, and contradictory Disposition of their Spirits, unless it be to do what is prohibited and forbidden.

Verily, (quoth Hippothadee) some of our Doctors averr for a Truth, that the first Woman of the World, whom the Hebrews call Eve, had hardly been induced or allured into the Temptation of eating of the Fruit of the Tree of Life, if it had not been forbidden her so to do. And that you may give the more Credit to the Validity of this Opinion, consider how the cautelous and wily Tempter did commemorate unto her, for an antecedent to his Enthymeme, the Prohibition which was made to taste it, as being desirous to infer from thence, It is forbidden thee: therefore thou shouldst eat of it, else thou canst not be a Woman.

CHAPTER XXXIV

How Women ordinarily have the greatest longing after things prohibited

WHEN I was (quoth Carpalin) a Whoremaster at Orleans, the whole Art of Rhetorick in all its Tropes and Figures, was not able to afford unto me a Colour or Flourish of greater force and value; nor could I by any other form or manner of Elocution pitch upon a more perswasive Argument for bringing young beautiful married Ladies into the Snares of Adultery, through alluring and inticing them to tast with me of Amorous Delights, than with a lively Sprightfulness to tell them in down-right terms, and to remonstrate to them (with a great shew of Detestation of a Crime so horrid) how their Husbands were jealous. This was none of my Invention: It is written, and we have Laws, Examples, Reasons and daily Experiences confirmative of the same. If this Belief once enter into their Noddles, their Husbands will infallibly be Cuckolds; yea, by G—, will they, (without swearing) although they should do like Semiramis, Pasiphae, Egesta, the Women of the Isle Mandez in Egypt, and other such like Queanish flurting Harlots, mentioned in the Writings of Herodotus, Strabo, and such like Puppies.

Truly (quoth Ponocrates) I have heard it related, and it hath been told me for a Verity, that Pope Jhon 22. passing on a day through the Abby of Toucherome, was in all Humility required and besought by the Abbess, and other discreet Mothers of the said Convent, to grant them an Indulgence, by means whereof they might confess themselves to one another, alledging, That Religious Women were subject to some petty secret Slips and Imperfections, which would be a foul and burning shame for them to discover and to reveal to Men, how Sacerdotal soever their Function were: but that they would freelier, more familiarly, and with greater chearfulness, open to each other their Offences, Faults, and Escapes, under the Seal of Confession. There is not any thing (answered the Pope) fitting for you to impetrate of me, which I would not most willingly condescend unto: But I find one Inconvenience; you know, Confession should be kept secret, and Women are not able to do so. Exceeding well (quoth they) most Holy Father, and much more closely than the best of Men.

The said Pope on the very same day, gave them in keeping a pretty Box, wherein

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he purposely caused a little Linnet to be put, willing them very gently and courteously to lock it up in some sure and hidden place; and promising them, by the Faith of a Pope, that he should yield to their Request, if they would keep secret what was inclosed within that deposited Box: Enjoyning them withal, not to presume one way nor other, directly or indirectly, to go about the opening thereof, under pain of the highest Ecclesiastical Censure, Eternal Excommunication. The Prohibition was no sooner made, but that they did all of them boil with a most ardent desire to know, and see what kind of thing it was that was within it: They thought long already, that the Pope was not gone, to the end they might joyntly, with the more leisure and ease apply themselves to the Box-opening Curiosity.

The Holy Father, after he had given them his Benediction, retired and withdrew himself to the Pontifical Lodgings of his own Palace; but he was hardly gone three Steps from without the Gates of their Cloyster, when the good Ladies throngingly, and as in a hudled Crowd, pressing hard on the Backs of one another, ran thrusting and shoving who should be first at the setting open of the forbidden Box, and descrying of the *Quod latitat* within.

On the very next day thereafter, the Pope made them another Visit, of a full design, purpose, and intention (as they imagined) to dispatch the Grant of their sought and wished-for Indulgence: But before he would enter into any Chat or Communing with them, he commanded the Casket to be brought unto him: it was done so accordingly; but by your leave, the Bird was no more there. Then was it, that the Pope did represent to their Maternities, how hard a matter and difficult it was for them to keep Secrets revealed to them in Confession, unmanifested to the Ears of others; seeing for the space of Four and twenty hours they were not able to lay up in secret a Box, which he had highly recommended to their Discretion, Charge and Custody.

Welcome, in good Faith, my dear Master, welcome: It did me good to hear you talk, the Lord be praised for all. I do not remember to have seen you before now, since the last time that you acted at Montpelliers, with our ancient Friends, Anthony Saporra, Guy Bourguyer, Balthasar Noyer, Tolly, Jhon Quentin, Francis Robinet, Jhon Perdrier, and Francis Rabelais, the Moral Comedy of him who had espoused and married a Dumb Wife. I was there, quoth Epistemon, the good honest Man, her Husband, was very earnestly urgent to have the Fillet of her Tongue untied, and would needs have her speak by any means: At his Desire some pains were taken on her, and partly by the industry of the Physician, other part by the expertness of the Surgeon, the Encyliglotte, which she had under her Tongue, being cut, she spoke and spoke again; yea, within few hours she spoke so loud, so much, so fiercely, and so long, that her poor Husband returned to the same Physician for a Recipe to make her hold her Peace: There are (quoth the Physician) many proper Remedies in our Art, to make dumb Women speak, but there are none, that ever I could learn therein, to make them silent. The only Cure which I have found out, is their Husband's Deafness. The Wretch became within few Weeks thereafter, by Vertue of some Drugs, Charms or Enchantments, which the Physician had prescribed unto him, so deaf, that he could not have heard the thundring of Nineteen hundred Canons at a Salvo. His Wife perceiving, that indeed he was as deaf as a Door-nail, and that her Scolding was but in vain, sith that he heard her not, she grew stark mad.

Some time after, the Doctor asked for his Fee of the Husband; who answered, That truly he was deaf, and so was not able to understand what the tenure of his Demand might be. Whereupon the Leech bedusted him with a little, I know not what, sort of Powder; which rendred him a Fool immediately: so great was the stultificating Vertue of that strange kind of pulverized Dose. Then did this Fool of

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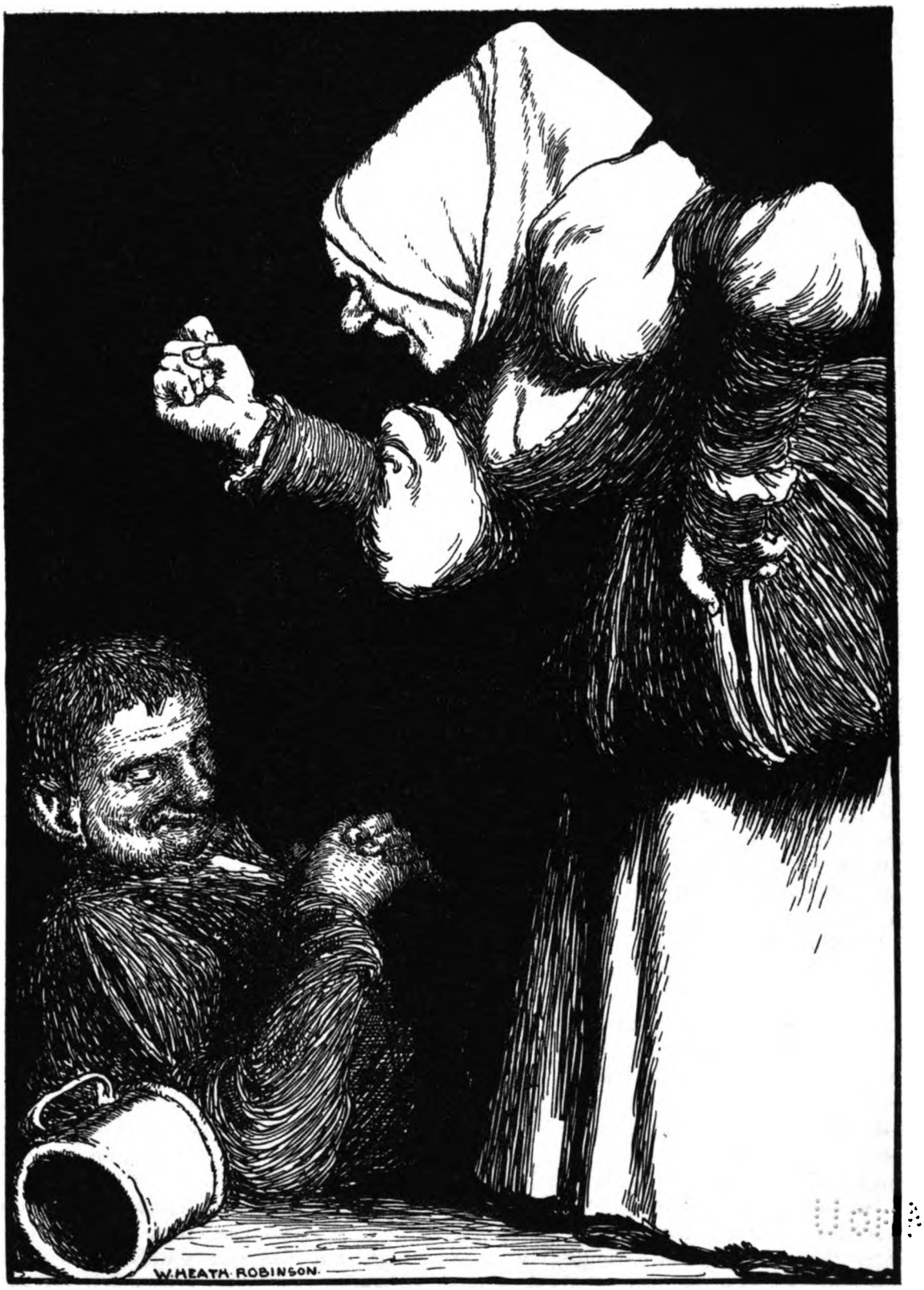

HER SCOLDING WAS BUT IN VAIN

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a Husband, and his mad Wife joyn together, falling on the Doctor and the Surgeon, did so scratch, bethwack, and bang them, that they were left half dead upon the place, so furious were the Blows which they received: I never in my Life-time laughed so much, as at the acting of that Buffoonry.

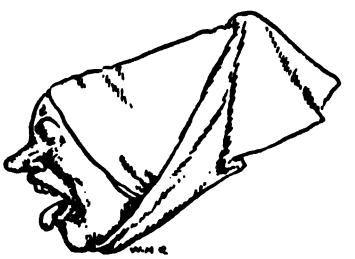
Let us come to where we left off, (quoth Panurge) your Words being translated from the Clapper-dudgions to plain English, do signifie, that it is not very inexpedient that I marry, and that I should not care for being a Cuckold. You have there hit the Nail on the Head. I believe, Master Doctor, that on the day of my Marriage you will be so much taken up with your Patients, or otherways so seriously employed, that we shall not enjoy your Company: Sir, I will heartily excuse your absence.

Stercus et urina medici sunt prandia prima.
Ex aliis paleas ex istis collige grana.

You are mistaken (quoth Rondibilis) in the Second Verse of our Distich; for it ought to run thus:

Nobis sunt signa nobis sunt prandia digna.

If my Wife at any time prove to be unwell, and ill at ease, I will look upon the Water which she shall have made in an Urinal-glass, (quoth Rondibilis) grope her Pulse, and see the disposition of her Hypogaster, together with her Umbilicary Parts. According to the Prescript Rule of Hippocrates, 2 *Aph.* 35. before I proceed any further in the Cure of her Distemper. No, no, (quoth Panurge) that will be but to little purpose; such a Feat is for the Practice of us that are Lawyers, who have the Rubrick, *De Ventre inspiciendo:* Do not therefore trouble your self about it, (Master Doctor) I will provide for her a Plaister of warm Guts. Do not neglect your more urgent occasions otherwhere, for coming to my Wedding, I will send you some supply of Victuals to your own House, without putting you to the trouble of coming abroad, and you shall always be my special Friend. With this approaching somewhat nearer to him, he clapp'd into his Hand, without the speaking of so much as one word, four Rose Nobles. Rondibilis did shut his Fist upon them right kindly; yet as if it had displeased him to make acceptance of such Golden Presents; he in a start, as if he had been wroth, said, He, he, he, he, he, there was no need of any thing, I thank you nevertheless; From wicked Folks I never get enough; and I from honest People refuse nothing. I shall be always, Sir, at your Command. Provided that I pay you well, quoth Panurge. That (quoth Rondibilis) is understood.



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CHAPTER XXXV

How the Philosopher Trouillogan handleth the difficulty of Marriage

AS this Discourse was ended, Pantagruel said to the Philosopher Trouillogan, Our loyal, honest, true and trusty Friend, the Lamp from hand to hand is come to you; it falleth to your turn to give an Answer, Should Panurge, pray you, marry, yea or no? He should do both, quoth Trouillogan. What say you, asked Panurge? That which you have heard, answered Trouillogan. What have I heard? replied Panurge. That which I have said, replied Trouillogan. Ha, ha, ha, are we come to that pass, quoth Panurge? Let it go nevertheless, I do not value it at a rush, seeing we can make no better of the Game. But howsoever tell me, should I marry or no? Neither the one nor the other, answered Trouillogan. The Devil take me, quoth Panurge, if these odd Answers do not make me dote, and may he snatch me presently away, if I do understand you. Stay awhile until I fasten these Spectacles of mine on this left Ear, that I may hear you better. With this Pantagruel perceived at the Door of the great Hall, (which was that day their Dining-Room) Gargantua's little Dog, whose Name was Kyne; for so was Toby's Dog called, as is recorded. Then did he say to these who were there present, Our King is not far off, let us all rise. That word was scarcely sooner uttered, than that Gargantua with his Royal Presence graced that banqueting and stately Hall. Each of their Guests arose to do their King that Reverence and Duty which became them. After that Gargantua had most affably saluted all the Gentlemen there present, he said, Good Friends, I beg this favour of you, and therein you will very much oblige me, that you leave not the places where you sate, nor quit the Discourse you were upon.

Let a Chair be brought hither unto this end of the Table, and reach me a Cup full of the strongest and best Wine you have, that I may drink to all the Company. You are in Faith, all welcom, Gentlemen. Now let me know what Talk you were about. To this Pantagruel answered, That at the beginning of the Second Service Panurge had proposed a Problematick Theme, to wit, Whether he should marry, or not marry? That Father Hippothadee, and Doctor Rondibilis had already dispatched their Resolutions thereupon; and that just as his Majesty was coming in, the faithful Trouillogan, in the delivery of his Opinion, hath thus far proceeded, that when Panurge asked, whether he ought to marry, yea or no, at first he made this Answer, Both together. When this same Question was again propounded, his second Answer was, Not the one nor the other. Panurge exclaimeth, that those Answers are full of Repugnancies and Contradictions, protesting that he understands them not, nor what it is that can be meaned by them. If I be not mistaken, quoth Gargantua, I understand it very well: The Answer is not unlike to that which was once made by a Philosopher in ancient times, who being interrogated, if he had a Woman, whom they named him, to his Wife; I have her, quoth he, but she hath not me; possessing her, by her I am not possest. Such another Answer, quoth Pantagruel, was once made by a certain bouncing Wench of Sparta, who being asked, if at any time she had had to do with a Man? No, (quoth she) but sometimes Men have to do with me. Well then (quoth Rondibilis) let it be a Neuter in Physick; as when we say a body is Neuter, when it is neither sick nor healthful; and a Mean in Philo-

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sophy; that by an Abnegation of both Extreams, and this by the Participation of the one and of the other: Even as when lukewarm Water is said to be both hot and cold; or rather, as when Time makes the Partition, and equally divides betwixt the two, a while in the one, another while, as long, in the other opposite extremity. The holy Apostle, (quoth Hippothadee) seemeth, as I conceive, to have more clearly explained this Point, when he said, Those that are married, let them be as if they were not married; and those that have Wives, let them be as if they had no Wives at all. I thus interpret (quoth Pantagruel) the having and not having of a Wife. To have a Wife, is to have the use of her in such a way as Nature hath ordained, which is for the Aid, Society and Solace of Man, and propagating of his Race: To have no Wife is not to be uxorious, play the Coward, and be lazy about her, and not for her sake to distain the Lustre of that Affection which Man owes to God; or yet for her to leave those Offices and Duties which he owes unto his Country, unto his Friends and Kindred; or for her to abandon and forsake his precious Studies, and other businesses of Account, to wait still on her Will, her Beck, and her Buttocks. If we be pleased in this Sense to take having and not having of a Wife, we shall indeed find no Repugnancy nor Contradiction in the Terms at all.

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